

REV. PHEBE A. HANAFORD.

REV. PHEBE A. HANAFORD was born on the Island of Nantucket, in the year 1829. She is

of the same stock with Lucretia Mott and Maria Mitchell, all being descendants of Peter Folger, the maternal grandfather of Dr. Franklin. Mrs. Hanaford early engaged in literary pursuits, and was a teacher also for many years in Massachusetts. She has been very industrious with her pen, and wrote poems, sketches, biographies, editorials, histories, lectures and sermons with marvelous facility. Some of her books have obtained great sale. Of the twelve volumes she has had published, one was a prize story, "The Soldier's Daughter," which is selling admirably for Sunday-school libraries. Her "Life of Lincoln" reached a sale of twenty thousand copies, five thousand being published in the German language. Her "Life of George Peabody" at once reached a sale of sixteen thousand copies. Her latest and largest volume is "Women of the Century." In 1866 Mrs. Hanaford took charge of the *Ladies' Repository*, a monthly magazine, published by the Universalists, in Boston, and also of the Sunday-school paper called *Myrtle*, which she conducted with great success for several years. In 1865 she presided at the little

STRATED NEWSPAPER.

in the village of Siasconset, on her native island, where she had taught when a young girl. Her first audience was composed of her relatives and old companions and pupils. She was then thirty-six years of age. In 1868 she was ordained as pastor of the Universalist Church in Hingham, Mass., being the first woman ordained in Massachusetts. The sermons at her ordination and installation were preached by Rev. John G. Adams and Rev. Olympia Brown. In 1869 she added the parish in Waltham to her pastoral charge, and preached alternately for a year in Waltham and Hingham. In 1870 she accepted a call to the broader field of New Haven, Conn., and the Rev. Dr. E. H. Chapin, of New York City, preached the installation sermon. In 1874 she accepted a unanimous call to Jersey City, and has since been in charge of the Church of the Good Shepherd on Jersey City Heights, with a salary of \$2,500 per annum. The church has grown rapidly till it now numbers three times as many members as it had when Mrs. Hanaford took charge. The parish has also twice as many families connected with it, and the Sunday-school has grown from about thirty members to nearly one hundred and fifty. Mrs. Hanaford engaged for three years, and her time of service expired with the month of March.

Prosperity has attended the Church of the Good Shepherd until recently, when disaffection was developed at the parish-meeting, and a vote was obtained, forty-five to forty-two—a majority of three votes—against re-engaging the pastor. Some of the members of the church had no vote in the parish, and those who feel that injustice has been done to the successful pastor, and who are still desirous to have a woman preacher, have organized themselves into a new church. Three of the trustees and two of the deacons of the church, most of the teachers and scholars of the Sunday-school, and a large portion of the congregation, accompany Mrs. Hanaford to the place of worship which has been temporarily engaged in the Library Hall building near the church, and there Mrs. Hanaford will preach until the projected chapel shall be built. She has the sympathy and confidence of the community, and will doubtless succeed in the second church.



REV. PHEBE A. HANAFORD, JERSEY

Rev. Phebe Hanaford has been removed from the pastorate of the First Universalist church of Jersey city, the members having voted in favor of employing a male pastor. She will start a church of her own. Quite a number of the late church are going with her. Mrs. Hanaford is a native of Nantucket, and about forty-seven years of age. She was married to Dr. J. H. Hanaford in 1849, but, becoming a Universalist in 1864, she separated from her husband, who was a Baptist. Mrs. Hanaford is well known in this vicinity, having resided some time in Beverly.

Continuing the CHRISTIAN LEADER and
its predecessors (1819 to 1897), the UNIVER-
SALIST and its predecessors (1827 to 1897),
and the GOSPEL BANNER (1835 to 1897).
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THE Universalist Leader

REV. PHOEBE A. HANAFORD EIGHTY-NINE

It will be of great interest to the many old friends of Mrs. Hanaford to know that at the great age of eighty-nine she is enjoying good health and keeping her able mind busy with the good and wise things which have become habitual with her. From the local paper we clip a little account of the birthday:

"The Rev. Phoebe A. Hanaford, the distinguished Universalist minister, the first woman ordained in the New England States, just fifty years ago, and who is now a resident of Genesee County, observed the 89th anniversary of her birth at the home of her granddaughter, Mrs. E. H. Santee, at Pleasant Hill Farm, near Basom, N. Y. Mrs. Hanaford is known throughout the United States as a minister of the gospel and as a writer of prose and poetry. Some of her books have reached a sale of 20,000 copies. Her 'Women of the Century' and lives of George Peabody and Abraham Lincoln are among her best known works. Mr. and Mrs. Santee entertained in honor of Mrs. Hanaford. Many friends attended the reception."

Mrs. Hanaford has occupied many of our prominent pulpits, and her work for women and for reforms of all kinds, has brought her into companionship and friendship with many famous people.

of \$23 76.

PHOEBE A. HANNAFORD'S NEW CHURCH.

The difficulties which have existed for some time past in the First Universalist Church of Jersey City have culminated in the establishment of a new church. The Pastor of the old church, Rev. Mrs. Phœbe A. Hannaford, preached her farewell sermon on Sunday last. She stated that she regretted the troubles that had been fomented in the church, but expressed the hope that a friendly Christian spirit would still continue to exist between the members of the old and new churches, and requested those who adhered to the old church to visit the new church regardless of any prejudices that might exist. Mrs. Hannaford has a strong and enthusiastic following in Jersey City. Her career is somewhat remarkable. She was at one time Chaplain of the Massachusetts Legislature. Her son is Pastor of a church at Little Falls, N. Y. She is an ex-President of the Sorosis Club, and has been for two terms Chaplain of the Grand Lodge of Good Templars of Massachusetts, and she is the first woman in America who performed the marriage ceremony over her own daughter. At a meeting held in the new church building last night, final arrangements for the opening of the Second Universalist Church on next Sunday were completed.

Societies that are predisposed to employ women preachers will hesitate a little now that Mrs. Hanaford has determined to punish her parish for refusing to re-engage her by starting an opposition church. It is said that women are much more personal in their way of thinking and feeling than men, and in many cases when they have not been re-engaged to preach have made a personal matter of it and created a good deal of trouble. When a man minister is engaged for two or three years he understands that his contract ends, and if he is not, for any cause, asked to remain for another term, he does not often turn round and make up faces at his old friends nor try to injure them by opening another gospel shop on the other side of the way. It is only the smallest specimen of the man-minister who goes back on his former supporters by trying to knock up their institution. But it seems that the modern woman-minister is not troubled by scruples on that head. Because, having heard her three years, the people desire a change, she takes the natural feeling as a personal affront, and will bring them to repentance in a way they little dreamed of. Societies will hesitate before getting involved in an entanglement which may prove fatal to their peace and welfare, especially as a woman-minister is a rather uncomfortable person to wage war with.

MRS. HANAFORD'S NEW CHURCH.

SHE LEAVES HER FORMER CONGREGATION
MORE IN SORROW THAN IN ANGER.

There were more than fifty members of the First Universalist Church of Jersey City who met at the residence of Joseph Eager, on Summit avenue, to take steps toward the formation of a Second Universalist Church and the installation of Mrs. Phoebe A. Hanaford as pastor of the same. The formation of the second Church society is, in the opinion of those present at the meeting, made necessary by the action of the Church, which recently voted to dispense with the services of Mrs. Hanaford as pastor after the expiration of her term of office, on the 1st of April next. At the meeting Samuel Bostwick, one of the Board of Trustees of the First Universalist Church, presided. He related the causes that led to the calling of the meeting, and said that at a meeting of the Board of Trustees he had been openly insulted within the past month. A meeting of the board was called and he as in duty bound attended. When the meeting was called to order the Chairman of the board stated that the meeting was not for the benefit of Mrs. Hanaford or her friends, and that if any of them were present they had better leave, whereupon Deacon Bostwick took his hat and cane and departed, vowing that he would never enter the church again. Albert Munson, one of the venerable pillars of the Church and a warm friend of Mrs. Hanaford, was present and said that it appeared that Mrs. Hanaford's friends were to be turned out of the Church, and he saw no way but to establish a new society. A new Church organization was thereupon agreed to, and a committee appointed to frame a constitution and by-laws. It was decided to rent the building now occupied by the Swedenborgians on the corner of Communipaw and Crescent avenues, at a cost of \$300 per year, and to pay Mrs. Hanaford a salary of \$1,500 annually. Fifty-four of the 124 members of the Church signed the list of membership of the new society, and a committee, consisting of Messrs. Bostwick and Carey, Mrs. Richardson and Mrs. Westervelt, was appointed to collect funds for the new undertaking. The First Universalist Church now has a mortgage of \$5,500 on the Church property, and a floating debt, including what is due on the organ, of about \$4,000. Mrs. Hanaford's friends express themselves as doubtful whether the old Church can stand with less than half its former members, the others being pledged to the new society. Mrs. Hanaford preached to a congregation of about two hundred persons in the small Universalist Church building on Grand street, near Summit avenue, yesterday morning, and, contrary to expectation, made no reference to the troubles in the Church. In conversation with a reporter of THE WORLD yesterday, she said that it was doubtful whether or not she would make any allusion to the matter in her farewell sermon, as such a proceeding would be very trying to her feelings.

Objected to Woman in Pulpit.

From the Brockton Enterprise.

In its series of pictures of old Middleboro the Gazette gives one of the pulpit in the old First church, that has been much admired for its simple elegance, the chief feature being the gracefully draped curtain in the rear. It is said to have had a place in the original edifice before the present one was built in 1828. The story is told that one of the good deacons was opposed to the hangings and said to his son, "Zach, how about that curtain?" The son replied, "It is for glory and beauty, like Aaron's robe." No further opposition was registered by the deacon. Many prominent preachers have occupied this historic desk. The dedication sermon was preached Jan. 1, 1829, by Rev. Lyman Beecher, father of Henry Ward Beecher, the most celebrated clergyman of his day.

Rev. Phebe A. Hanaford, the famous Universalist divine, who has recently died at an advanced age, preached one Sunday morning while her son, Rev. H. A. Hanaford, was pastor of the church. One of the men who was a regular attendant at church services refused to enter the church on this latter occasion, being incensed at the presence of a woman in the pulpit, and this was not so very long ago.

Was First Woman To Be Ordained, and First Legislature Chaplain

A lavender scarf about her shoulders, an exquisite bit of black lace creeping from her sleeve out over the wrist, a scrap of a dainty black lace cap from which silver curls escaped on all sides and a black velvet gown, the waist of which was beaded in silver, and Rev. Phoebe A. Hanaford, poet, minister, lecturer and author, made a striking picture as she sat in a high backed rocker last evening and told of some of the things she has done in the past 90 years. Over the back of her chair, significant of her love for dogs, was thrown a collie skin.

She has always been active in women's clubs and literary circles, and was the first woman to be ordained in the New England States, as well as the first woman chaplain of a Legislature, serving in that capacity in New Haven, Connecticut, about 1870. She was ordained in Hingham, Massachusetts, in 1868, and was given two pastorates, in Hingham and in Waltham. Though her parents were Quakers, she became a Universalist. "I am proud of the fact that I was the first woman preacher," she said; "and I also regret the fact. There

should have been women preachers before my time."

She rode nine miles over rough country roads last year to cast her first vote. She has been an ardent suffragist and spent the night with Susan B. Anthony in this city many years before she knew she would reside here. Rev. Mrs. Hanaford and Julia Ward Howe were close friends and, as she talked, she picked up a little volume from her lap, saying that it had been sent her by her old friend's daughter. Ella Wheeler Wilcox was another of her close friends, and other celebrities for whom she formed a deep attachment were Marietta Holley, Elizabeth Ackers Allen, Mary Livermore and Antoinette Brown Blackwell.

Whittier, the poet, was a distant relative, and she has a pleasant memory of having been entertained at his home. She has written many books, among them the life of George Peabody, a copy of which she has sent to Queen Victoria, and received a letter of appreciation in return. She has served on a jury composed entirely of women, when another woman was on trial; met Theodore Roosevelt in his home, when he was Governor, and refused to shake hands with him because of a difference in opinion, only to have him grasp both of her hands and shake them; has written special articles for many newspapers, and was editor of the Ladies' Repository. She said last night that she would not again take a pastorate, but might preach again, and is preparing to have several books printed. She is living with her granddaughter, Mrs. E. H. Santee of 380 Pullman Avenue.

however, probably is her *earnestness*. She loves our faith and feels that she must be engaged as a preacher in the dissemination of its principles. So earnest is she in the work of the ministry, that a few months since she relinquished other positions as a writer that were supposed to interfere with her ministerial duties, rather than surrender what she felt to be her opportunity for the inculcation of truth as a public speaker. Long time ago she wrote us, "woe is me if I preach not the Gospel."

We have sometimes been asked if we were in favor of woman's preaching. Whatever may be our general views on this subject—for a statement of which we have no place here—we could offer no barrier to *such* desires and opportunities for doing good as are presented in a case like this. We are told that in her pulpit services, modesty and earnestness are so blended, and so tinged with pathos as very soon to gain the attention of the hearer even if he is an opposer to woman's preaching, and in many cases before he is aware of it, his prejudice is swallowed up and lost in the interest he is feeling in the subject discussed. He no longer thinks of whether it is a woman or a man, to whom he is listening, but only of what he hears. And, whatever may be the result of a further trial of her efforts, certainly, thus far, if reports are to be credited, her influence for good as a disciple of Christ, and a preacher of righteousness, has been fully equal to that of a majority of our ministers.

We understand that our society in Hingham, where she has labored for the last six months or more, was never more earnestly engaged, nor were their congregations so large as at present; and that the Sabbath school was never so fully attended or so engaged and interested. We can but pray that God's blessing may continue to attend the labors of our sister and of all our ministry for the promulgation of truth and the dissemination of the spirit and principles of his holy religion. [New Haven]

The Rev. Phebe A. Hanaford, the distinguished Universalist minister, the first woman ordained in the New England States, now a resident of Alabama, Genesee county, N. Y., observed the 89th anniversary of her birth Monday. Mrs. Hanaford, who was born on the Island of Nantucket, is in fine health. She is known throughout the United States as a minister of the Gospel and as a writer of poetry and prose. Some of her books have reached a sale of 20,000 copies. Her "Women of the Century" and lives of George Peabody and Abraham Lincoln are among her best-known works.

JERSEY CITY, N. J., July 8, 1881.

MESSRS. EDITORS:—I closed my last letter so abruptly that I did not say all I would like about that book called "Sea-Mosses." The author has three pages of excellent advice to dwellers upon the sea-shore, and to those who are, for a summer, sojourners by the sea, in reference to forming what may be termed "Sea-Moss Clubs." Such clubs may not only enhance the pleasure of a summer at the seashore, but add to the wisdom of the world as its members study the algæ of each locality, and describe the many beautiful and wonderful plants that are waiting to be seen and named. The region is one comparatively new to botanists; at least there is still a fine field for exploration only partially occupied.

Mr. Hervey has a half-dozen historical pages in his book, from which we learn that the first person who manifested an interest in American seaweeds was Archibald Menzies, whose collections, strange to say, were made on the Pacific coast, nearly fifty years before it began to be called "inhabited." Mr. Menzies was with Vancouver in his expedition to North Western America in 1792. In 1850, Dr. William H. Harvey, Prof. of Botany, in Trinity College, Dublin, and the most learned and distinguished British Algologist, came to America for study of our plants, and the result was a large book, published by the Smithsonian Institution, the largest ever yet issued on American Algæ—the "Nereis Boreali-Americani." The book has 50 colored plates, is in quarto form, and can be bought for \$25. (Isn't there some rich man or woman who wants to make a present to the Atheneum, so that our students of Nantucket's marine flora may, in future days, be helped in their laudable study? "A word to the wise," &c. Alas! that! Wealth and Wisdom may begin with the same letter, but are not always in possession of the same person. When they are the world is benefited.

Turn to the 204th page of "Sea-Mosses"—oh, enthusiastic lover of the Clan!—behold! Coffin's Beach is mentioned. It is at Gloucester, Mass., and there Mrs. Bray has found specimens of *Polyides Rotundus*. Whether found on Nantucket or not, I am too ignorant of ocean botany to say, and the author of "Sea-Mosses" seems never to have trod our island shores. He thinks that the plants north of Cape Cod are essentially arctic, and that the flora south is that of warmer seas. Then, surely, the sea-shore flora of Nantucket ought to be varied and beautiful. I am certain that some of the brilliant specimens depicted in this book which I so warmly welcome, are to be found there, for I have a few in my possession, which were gathered there some thirty years ago, which yet retain their lovely forms and hues. Will not the Botany Club furnish, for the Atheneum, where they may be preserved, a full set of specimens of algæ to be found about our island? Perhaps the Rev. Charles C. Starbuck might find a sea-weed, if he could not a fern (*vide* his letter in a former *Mirror*) which might be designated by his name. By the way, the President of the Botany Club has received another letter from him in which he says:—"I am greatly obliged for the *Inquirer and Mirror* which you have been so good as to send me, and in which I was surprised to see printed my two letters to you. I am flattered thereby, and shall call them my letters of renaturalization in Nantucket, from which our family has been absent 131 years, so that we have some need of taking up the threads. * * * I notice from the article proposing a statue to the wife of Tristram Coffin, that her name is given as Dionis. My genealogical table gives it in the homelier form of Dinah Stevens. I wonder how she actually wrote it herself. But why should she be represented in Friends' costume? The 'History of Nantucket' represents the island as having become Quaker, under the lead of her daughter, Mary Starbuck, soon after 1701, about 39 years after her father and mother had removed to Nantucket. Tristram Coffin, I see, had been dead twenty years; I do not know when his wife died. But I had not supposed that either parent of Governor Starbuck ever joined the Friends. Tristram, I notice, is called Deacon, filling that office, I suppose, in one of the Congregational churches of Newbury, before his emigration southward. I suppose, however, that though Mary Coffin was baptized by old Peter Folger in that pond whose name I have forgotten, no Congregational or Baptist Church had been organized on the island previous to the general reception of Quakerism. * * * I suppose that the Newbury branch of the Coffins will be represented at the gathering. The family of Sir Isaac ought to send a delegation over, as we are to suppose that they have not become too grave to remember the *incunabula gentis*, the cradle of their race.

In 1864, when I was temporarily teaching in Andover Theological Seminary, there were, for the time, two Coffins in the corps of instructors, myself and Prof. Egbert Coffin Smyth, who is still there. A lady, who was a Coffin, learning of this concentration of kindred influence, seems to have become alarmed lest it should be thought invidious, for, learning from my young friend who was also my pupil, that I had a decided weakness for black fruit cake, which she regarded as very unwholesome, she sent me a huge piece, with the alarming message that 'it was to fill the empty Coffin of Professor Starbuck.' But whatever may have been her designs, I swallowed the pun and the cake, and 'continue unto this day.' (N. B. This little reminiscence is only for private use.) Charles Kingsley, in his 'Amyas Leigh,' has largely set forth the merits of 'the great Devonshire house of Coffin,' as I lately noticed it called in an article in *Littell*, for which the Clan ought to send its acknowledgments to his widow.

If every one of the 25,000 descendants of Tristram Coffin sends but a small contribution to the proposed monument, (and many of us can send no more) there will be something worth looking at."

I cannot but add that I wish the Professor would come and hunt up ferns and seaweeds and relatives, and have a good time generally, even in partaking of the viands with which the "empty Coffin" will be filled. And I can assure him that the making of cake, in every style, is not one of "the lost arts" at Nantucket.

But I must close, for "night is coming down," and the warning light and the weary arm bid me lay aside the pen, but not till I have said, "How much I would have enjoyed being with those who celebrated the opening of the Railroad to Surf-side." I am glad of the enterprise and energy that have achieved it, and am sure it will add to the comforts and attractions of the Island, especially when it is finished to 'Sconset. I hail to the engine—"Dionis!" May she never run off the track, but may she bear good news and welcome company to her various stations, till her timesake counts another century, and the prosperity of the world-known island is assured; P. A. H.

PREACHER.

Phoebe Anne Hanaford, was thirty-nine years old when she was ordained in 1868 and became pastor of the Universalist Church at Hingham, Mass. When she was in charge of a church at New Haven, Conn., she was chaplain of the Connecticut legislature in 1870 and 1872.

THE EVENING MAIL

MRS. HANAFORD NOT WELCOMED.—The New-Jersey Universalist Convention at Newark, which adjourned yesterday, derived its greatest interest from the application of the Second Universalist Church of Jersey City, of which the Rev. Phebe A. Hanaford is pastor, to be admitted to fellowship, the debate being very spirited. A motion to admit the church was advocated with great earnestness by Mrs. Hanaford. The Rev. Dr. Forrester, of Newark, vigorously denied the insinuation that it was an understood thing that Mrs. Hanaford's church should not be admitted. The consideration of the application was postponed for one year, "by which time it could be seen whether a new church could be built up without pulling down the old one." President Holden held that it would be impolitic to admit a new church whose members had seceded from the old church and weakened it, and opened a new church directly opposite the old one. This, Mrs. Hanaford declared was the secret of the opposition. It was impolitic for one church to be too near another. It would be better to have less red tape and more and broader Christianity. She entered her protest against a postponement of the question. Finally Mrs. Hanaford and her friends withdrew.

Mrs. Hanaford states that her church has done all that any church should do according to State and ecclesiastical laws, and that if it is not admitted, it will be because the influences brought to bear wrongfully keep it out. She claims that her church is a much larger body than the First Church, the culture, wealth and piety of that church going with her.

On Wednesday evening Mrs. Hanaford preached the "Occasional Sermon." Yesterday Mrs. Hanaford asked if a society which had no pastor had a right to empower its delegates to secure the services of a clerical delegate, if they saw fit to do so, to which President Holden replied that they had the power to do so. Mrs. Hanaford very deliberately responded, "That shows that by hook or by crook you want to have another vote." After the convention adjourned, the New-Jersey branch of the Woman's Christian Association met, and Mrs. Hanaford gave an account of mission-work and tract distribution during the year.—*N. Y. Tribune*, 21st inst.

yet triumph in the world. She spoke of the spread of Universalism, and said that its progress in this country had been marvelous. It is not very many years ago when the village of Bergen contained the only congregation of this denomination in New Jersey. Now we are spreading all over the State. Our faith can not be kept to ourselves. It is intended for distribution among all mankind. The faith of the Gospel everywhere received would abolish misery from the world. It would reconcile even labor and capital. There would be no strikes, for there would be no oppression or wrong. She spoke eloquently of the measures for the elevation of mankind, which had brought Christians of all creeds together upon common ground, and said the holy crusade in the cause of temperance has brought together thousands of men and women, hitherto divided by creeds, to find that upon a common ground of Christian labor for the good of mankind their views are identical. Other reforms, she said, which are no less vital in their character, are progressing with a rapidity which never could have been attained, the fact that Divine Providence is governing and overruling the affairs of the world, in order that their faith may be made stronger in the Gospel of Christ. The hope of the world's salvation, she said, was not in the doctrine of eternal condemnation. But if that erroneous doctrine was obliterated, men would then serve God through love and not through fear.

The singing, both before and after the sermon, was remarkably fine, and as the congregation withdrew many remarks were overheard complimentary to the excellent discourse of Mrs. Hanaford, and the excellence of the church music.

The most interesting features of Thursday's session were the Women's Centenary Association, and the missionary report of the Memorial Chapel at Good Luck. This report was presented by Mr. Holden, and stated that the work was progressing. It was an elaborate report, giving every particular to the minutest in regard to the structure and its expense. One very interesting feature of the Chapel will be the memorial tablets. It is to be constructed so that these tablets can be inserted in the walls in a manner giving the appearance of having been built in. It is to be hoped that friends will see to it that tablets of all the early heroes of our denomination be speedily inserted in the walls of the Chapel immediately upon its completion.

Women's Centenary Association.

The New Jersey branch of this Association assembled, with Mrs. Hitchcock, the President, in the chair. Mrs. Hanaford, as Secretary, gave her report. She was followed by Mrs. Thomas, Secretary of the Women's Centenary Association, who gave an interesting account of the work of the Association, of what had been done in the past, and what they contemplated doing in the future. She stated that the Memorial Chapel at Good Luck was only one of their undertakings. The main purpose, and original one, of the Association, was to draw in women to make church workers of them, working to promote the interests of the Universalist Church. She also stated that they were a chartered Society, and that they had assumed the publication of the Gospel Liturgy, the only book authorized by the General Convention. And in giving statistics of the success of this undertaking, she mentioned an order from Oregon of 100 copies! She solemnly pronounced all this God's work. She did not forget our papers, and said that she was much indebted to those which had submitted their subscription list to her. She pronounced an eulogy upon the STAR, and asked God to bless it and the *New Covenant*.

"The Century of Universalism" is now a gift, by the author, Abel C. Thomas, to the Association, to be sold by them to forward their work. It is now limited to, comparatively, a few copies.

Another work—is the helping of students for the ministry. Much of this they have already done, and they propose to do more of it, irrespective of sex, I believe.

There was a call for money—for even the little mites that grow to be so large.

Mrs. Thomas closed her remarks with an exhortation, ending with Faber's beautiful lines on "God's Love"—

"There's a wideness in God's mercy,
Like the wideness of the sea," etc.

We were more impressed than ever by the thorough manner in which Mrs. Thomas works. She is unsurpassed in executive ability and equaled by few. It would be much better if her manner of working were more generally assumed by the women of the Association. And they have much to thank her for in the working of this body.

Miss Ellen Miles, as Recording Secretary, read a letter of the President of the Women's Centenary Association, in reply to a communication from the Executive Board requesting her to go to Scotland as an Evangelist, in which she accepted.

Miss Miles was afterwards called upon to give the method of her very successful Sunday school work. She said she had no method, only they worked, and worked together. She said in their new Society (the Second Universalist Church of Jersey City), they numbered ninety-seven families in the Church, the largest

OUR NEW YORK LETTER.

The New Jersey Convention—Mrs. Hanaford's Church Refused Fellowship—The Discussion on the Matter—The Occasional Sermon—Meeting of the Woman's Centenary Association of the State, etc.

(FROM OUR REGULAR CORRESPONDENT.)

NEW YORK, Sept. 24, 1877.

Denominational news, this week, is furnished mostly through the New Jersey State Convention. As announced, it convened at Newark upon the 19th inst., holding in session two days. According to report, the first day was principally spent in discussing the propriety of granting the application of the Second Universalist Church of Jersey City (Mrs. P. A. Hanaford, the pastor), to be admitted to fellowship, "the debate being a very spirited one." Mrs. Hanaford advocated the admission of her Church. She argued that it was duly organized, and that there was no reason why it should not be admitted. The objection was, that the admission at present would be establishing a dangerous precedent: that it would require time to be sure that the new church could be built up without pulling down the old one. Mrs. Hanaford objected to the insinuation of treason regarding the transactions of the Second Society and of herself. She said as pastor of the First Church she finished her work and left. She was afterwards called to the Second Church, which organized while she was away from the city.

It was finally moved to postpone the consideration of the application for one year, which, after much demurring and discussion, was carried.

It is to be regretted that the matter has obtained so much publicity in this city, through some of the sensational papers. It is a painful theme to many who can not look upon the new movement in Jersey City as strictly legal; and who can not but wish that Mrs. Hanaford, after the excellent work she accomplished with the First Society, had vacated the entire premises, and gone to another field of labor.

In the evening the "Occasional Sermon" was delivered by Mrs. Hanaford, in the Church of the Redeemer. Text: Phil. i. 27, "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

I quote from the *Newark Daily Advertiser*:

"The lady opened her really eloquent discourse with a graphic account of St. Paul's ministry in Rome; and spoke in earnest terms of the great progress that had been made in religious thought and toleration since this Apostle preached the Gospel and endured persecution for his faith. She warmly defended the peculiar doctrines of Universalism, and declared that it was a creed based upon the Fatherhood of God and the Brotherhood of man. Paul was enabled to do all that he accomplished in his eventful life because he trusted in God, and to his preaching and teaching the Christian world is to day indebted for the dearer and richer life possible to those who accept the Gospel. The central idea of the Gospel of Christ, universal love, would

The New Jersey Convention. ✓

The annual session of the New Jersey Convention was held on Wednesday and Thursday of the past week, Sept. 19th and 20th, in the Universalist Church at Newark. We are dependent on the local secular journals for what we learn of the proceedings. From such reports we infer that said proceedings were not of a nature to give the public a proper edification. The session evidently did less to advance the interests of our Church, than prove how much of a storm our ship of belief can survive. We may explain by saying that one question—naturally a very excitable one—monopolized the attention of and gave character to the feeling of the Convention: it was that of granting fellowship to the Second Church in Jersey City. This was opposed by delegates from the First Church, and the question thus submitted was literally a "bone of contention." What particulars we have we take in part from the *Newark Daily Courier*, as follows:

The annual Convention of the Universalist Churches of New Jersey, commenced its sessions in the chapel of the Church of the Redeemer Sept. 19th, at 10 30 A. M. The scene at the beginning was full of excitement, growing out of the difficulty between the Jersey City churches, and during the whole day the spirit of disagreement reigned. Rev. Phebe A. Hanaford, it will be remembered, who was pastor of the Church of the Good Shepherd, gave up that charge some months ago and formed a second Universalist church there, which is much larger than the old one. Delegates were present with a formal application, but of course would not take seats with the Convention until regularly admitted. Mrs. Hanaford was recognized as a member, however, and sat at the secretary's table, a position which she has occupied for two years at the annual meetings.

The presiding officer was Mr. D. L. Holden, a cashier of a New York bank, who is a prominent member of the old church in Jersey City. Thus the leading representatives of the parties to the prospective controversy were before the Convention in its own chief officers.

The Convention having been opened with prayer, the credentials of delegates were presented and then committees appointed on elections and credentials, religious services, unfinished business and nominations. Immediately they retired, and when they returned to report the first signs of the coming trouble showed themselves. The delegates of the new church desired to gain admission before the election of new officers, in order to save their pastor, it was understood, from being retired from the list.

Two of the delegates, elderly men, rose and inquired when their applications would be heard. The president replied that the organization must take place first, and he would announce when the applications would be received. One of the delegates remarked that he preferred to have the Convention decide the question.

The committee on nominations reported as follows:

For President,—D. L. Holden, Jersey City.
Vice President,—Joshua Norton, Hightstown.
Secretary,—Rev. S. P. Smith, Hightstown.
Treasurer,—A. R. Hopping, Newark.
Committee on Fellowship and Discipline,—Rev. J. E. Forrester, D. D., James T. Hough, Jersey City, John Holmes, Waretown.

Delegates to General Convention,—Rev. J. E. Forrester, D. D., Miss Jane Pierce, Jersey City, Jas. T. Hough, Jersey City.

Mrs. Hanaford asked for the admission of her delegates before the election. The president again decided that the officers must be chosen first. Then the eloquent lady began an appeal to the Convention, but was soon interrupted by Rev. Dr. Forrester and called to order.

A sharp discussion followed, resulting in the Convention sustaining the decision of the President. There were several "noes" when the vote was taken, but as they came from ladies present, who nearly all sympathized with Mrs. Hanaford, they were not counted. Mrs. Hanaford insisted upon having a vote by ballot, saying that she "wanted as much fairness as possible, but did not expect a great deal." Though retaining a pleasant smile throughout the meeting, she frequently made sarcastic remarks. In the midst of the balloting she excitedly objected to it as irregular and entered upon an impassioned speech which evoked applause and a hearty "Amen, so be it," from the seats occupied by the ladies. She said if the new church was not received into fellowship it would serve God elsewhere. Several delegates, Dr. Forrester among them, checked her as out of order.

The persons nominated were elected almost unanimously. Mrs. Hanaford was nominated for secretary by Mr. William Whitty and received one vote. Finally, after much sharp talking, it was decided to consider the application of the new church for admission at the afternoon session.

When the meeting convened, after the recess, the question of the admission of Mrs. Hanaford's delegates was taken up, and the discussion occupied the whole afternoon. The speakers were Mrs. Hanaford, Mr. Holden and Rev. Dr. Forrester. Those opposing the admission of the delegates held that Mrs. Hanaford's establishment of a separate church was uncalled for and tended to schism.

Mrs. Hanaford contended that the action of the Convention was not proper, as only the churches of Hightstown, Newark and Jersey City were represented, and that those from the latter church were her strongest opponents, being prejudiced against her. She claimed that she had a right to have her case tried before the whole representation of the State, and that only three churches had no power to exclude the delegates.

The question was disposed of by laying it over for one year, the above named delegates being thus excluded.

Mrs. Hanaford preached last evening from 1st Phillipians, 22d chapter, giving a brief history of Universalism in this State. She urged Universalists to work more earnestly for the advancement of their religious belief. This was the Occasional sermon.

This morning there was a conference prayer meeting in the chapel, at 8:30 o'clock; the Ladies' Centennial Association met at 11 o'clock. At 3 P. M. there was a communion service by Rev. E. C. Sweetser, of New York, and in the evening a sermon by the Rev. J. M. Pullman.

For the proceedings of Thursday, we are indebted to the *Newark Advertiser*, which says:

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For the proceedings of Thursday, we are indebted to the Newark Advertiser, which says:

The Convention re-assembled this morning and was opened with prayer by Rev. Dr. Forrester, of this city. Mr. Holden then presented the missionary report and stated that the Memorial Church at Good Luck was progressing. Mrs. Hanaford asked for information as to whether a society which had no pastor had a right to empower its delegates to secure the services of a clerical delegate if they saw fit so to do.

The President said they had power to engage a pastor. She said that was not her point, and pressed her question, when the President said they had power to engage a clerical delegate if they saw fit.

She then said: "That shows that by hook or by crook you want to have another vote." After the transaction of some other business the Convention adjourned.

The New Jersey branch of the Women's Centenary Association subsequently met with Mrs. Hitchcock in the chair. Prayer was offered by Rev. J. M. Getchell, of Harlem, N. Y., after which Mrs. Hanaford gave an account of what had been done in the way of missionary work and tract distribution during the past year. Mrs. Thomas followed with an interesting address, giving an account of the work of the society, speaking of what had been done in the past and what they contemplated doing in the future. Miss Ellen E. Miles, Recording Secretary, read a letter of the President of the Association in reply to a communication from the Executive Board requesting her to go to Scotland as an Evangelist, in which she accepted the request. Miss Miles also made some interesting remarks concerning the work of Sunday School children. Rev. Mr. Getchell delivered a short address, after which the meeting was closed with the benediction.

UNIVERSALIST CONVENTION.

THE WOMEN'S CENTENARY ASSOCIATION.

The Universalists' Convention resumed its second day's session yesterday forenoon, at the Church of the Redeemer, and was opened with prayer by Rev. Dr. Forrester.

Mr. Holden presented the missionary report and stated that the Memorial church at Good Luck was progressing satisfactorily. The report was accepted.

Mrs. Hanaford asked for information as to whether a society which had no pastor had a right to empower its delegates to secure the services of a clerical delegate if they saw fit so to do.

President Holden said they had power to engage a pastor. Mrs. Hanaford said that was not her point, and pressed her question, when the President said they had power to engage a clerical delegate if they saw fit.

Mrs. Hanaford then said: "That shows that by hook or by crook you want to have another vote."

After the transaction of some other business the Convention adjourned.

After the adjournment of the convention, the annual meeting of the Women's Centenary Association assembled in the church. Mrs. Hitchcock of this city presided. Rev. Mrs. Phebe Hanaford then delivered a very interesting opening address, during which she gave an account of the work done by the society since the organization.

The Women's Centenary Association of the Universalist church was, she said, organized in September, 1869, and reorganized

A. J.; and has established the first foreign mission of the Universalist Church.

Miss Ellen E. Miles, Recording Secretary, read a letter of the President of the Association in reply to a communication from the Executive Board requesting her to go to Scotland as an Evangelist, in which she accepted the request. Miss Miles also made some interesting remarks concerning the work of Sunday School children. Rev. Mr. Gitchell, delivered a short address, after which the meeting was closed with the benediction by Mrs. Hanaford.

The officers are: Mrs. Caroline A. Soule, President; Mrs. F. Hitchcock, Vice President, for New Jersey; Mrs. F. J. M. Whitecomb and Mrs. G. B. Marsh, Corresponding Secretaries; Miss Ellen E. Miles, Recording Secretary; Mrs. J. G. Adams, Treasurer; Mrs. M. L. Thomas, Committee of Publication.

Rev. J. M. Fullman, of New York, preached an able address last evening in church. He spoke of the condition of man after the creation, as compared with the man in this nineteenth century. He said, ignorance and superstition go hand in hand. The first man went roaming along seeing something supernatural in the falling of each leaf that dropped from the trees, or expecting some unknown demon to appear from each cavern. Man has certainly progressed in intelligence and has certainly learned to be more self-reliant. He must also improve his immortal soul. The speaker related the fable of the man who was constructed by a very skillful mechanic. The machine man was made so perfect that he possessed all the faculties of man, could walk, talk, think, and was a man in everything except that he lacked a soul. This defect so angered the monster that he sought the mechanic that created him, and strangled him because he had not made him with a soul like other men. He then said our present progress was like this machine man, it was perfect in everything but one, and that was it lacked a soul. He said the invention of the telegraph, the steam engine, and all the other great inventions of modern times would be of very little benefit to the soul that was about to take a leap in the unknown land. What was of importance then was to be able to say that we had followed the precepts laid down for our guidance by Christ in His Gospel,

The proceedings of the New Jersey State Convention are given in our New York Letter this week. The application of Mrs. Hanaford's new parish for fellowship was the occasion of much unfortunate discussion, and a very unpleasant time was the consequence. The subject was finally postponed for one year, "by which time," says the *Leader's* correspondent, "it could be seen whether a new church could be built up without tearing down the old one." This strikes us as an unusual proposition. It makes the fellowship of the Convention contingent not only on the prosperity of the parish itself, but also on that of the old organization. Generally our churches are allowed to stand or fall on their own merits. But in this case Mrs. Hanaford's people are not only to be held accountable for their own standing at the end of the year, but also for that of the other parish. Under the circumstances we can see no hope for Mrs. Hanaford. Her success will amount to nothing so far as the Convention is concerned, unless accompanied by the success also of the original parish.

As a punishment for schism, the action of the Convention was admirable; but it gives Mrs. Hanaford and her Church no sort of fair play, and in this respect it will not be approbated by the general sentiment of the denomination. If both societies maintain their standing and prosperity for a year, there may be some chance hereafter, but nearly all concerned agree that two successful societies in Jersey City is an impossibility. In the meantime we most sincerely trust that there is no truth in the statement that Mrs. Hanaford contemplates an independent organization, or "going elsewhere." Notwithstanding the onerous action of the Convention, we hope she will give no further occasion for impeaching her loyalty to the denomination, but bear up bravely and prudently, trusting to the future for the redress of any real or fancied wrong. Schism is a bad thing for churches and a denomination, but thus far it has not been visited by any serious consequences among us; and Mrs. Hanaford may yet come successfully out of her troubles, provided she does not alienate her friends by any imprudent or hasty action in the premises.

HT. THE STATE CONVENTION OF UNIVERSALISTS.

RT H MEETING OF THE WOMAN'S CENTENARY ASSO-
CIATION—RELIGIOUS SERVICES IN THE
of EVENING.

ark In connection with the State Convention
out yesterday, the Woman's Centenary Conven-
and tion was held, and in the absence of the Vice
on- President for New Jersey, the Rev. Phebe A.
be Hanaford presided. This Centenary Conven-
of tion has for its object general missionary
is work, and was organized in 1870, at the close
r- of the first century of Universalism. The
e meeting yesterday afternoon was addressed
i- by Mrs. Abel C. Thomas, of Tacony, Penn.,
e Secretary of the Universalist Convention of
f that State. Mrs. C. A. Soule, of New York,
editor of *The Guiding Star*, a child's
paper, and President of the National
Centenary Association, and the Rev. Phebe A.
Hanaford. The remarks of all these ladies
were listened to with close attention by a
large audience of ladies and gentlemen. Mrs.
Thomas referred in her remarks to the church
which is being erected at Good Luck, N. J.,
in memory of Thomas Potter, who built the
first Universalist Church in this country at
Good Luck, and in memory of John Murray,
who preached the first Universalist sermon in
this country in this church at Good Luck.
This church is being erected by contributions
from Universalists from all parts of this
country. The meeting of the Centenary As-
sociation occupied nearly the whole afternoon
and consequently no business session of the
convention was held in the afternoon. Sup-
per was served in the vestry of the church to
all who desired it, and at 7.30 o'clock relig-
ious services were held, during which the
Rev. Sanford P. White, of Hightstown,
preached the occasional sermon. The aud-
ience which attended the services last evening
was the largest that has yet attended any of
the meetings of the convention. The sermon
of Mr. Smith was from the text "Lord, what
wilt thou have me do?"—Acts, 9th chapter,
6th verse. From this text the preacher drew
a vivid picture of Christian responsibility.
The sermon was an able effort. The conven-
tion continues to-day, the exercises this morn-
ing being in connection with the Sabbath
school work of the Universalist church.

CORRESPONDENCE.

OUR NEW YORK LETTER.

A New Test of Denominational Loyalty—Mrs. Hanaford's Second Universalist Church—Opinions of our Correspondent—Church News—Unitarian Ministerial Institute, etc.

(FROM OUR REGULAR CORRESPONDENT.)

NEW YORK, Oct. 3, 1877.

It has been said that any one calling Mrs. Hanaford's Society the Second Universalist Church of Jersey City, is disloyal to the denomination. In my letter giving an account of the New Jersey State Convention, I therein mentioned the Society in that manner, and also, it may be, at other times; but not through disloyalty to the denomination. On the contrary, I merit loyal blood in the cause and the old-fashioned notion of considering the denomination prior to all other considerations.

I have never considered it my privilege to use my correspondence in the STAR as a medium for the expression of personal opinion or prejudice; but, as was desired by the editor, rather a communication of denominational news. If I may express my opinions, now, for a moment, I shall make the same expression in regard to Mrs. Hanaford's new movement, that I have made all along—if I have made any expression at all—viz: "I regret it," as I regret many other movements made in our denomination. But because "it is not as I would have done," is no reason why I should condemn, until the thing has condemned itself. We have no right to judge of motives. True, we may judge of facts, but they are not always clear, and it is better to take time for the solution of a difficult problem. I assure my readers I have opinions, and they are very old-fashioned ones in regard to the denomination. Its all in the bringing up, you know!

There are many things in the way of our prosperity that I do not believe in. I do not believe in mortgaged churches; neither in a minister's living beyond his means. I do not believe in "church lotteries." I do not believe in any thing in the life of a minister which shall reflect derogatorily upon the denomination. The experiment of woman's preaching I feel should be made without implicating the denomination. In fact, I think it were better if personality was considered less, and the denomination more by all. Was it not this that gave success to its workings in the past? Was it not this that gave to all their utmost possibilities?

Who is without mistakes? And is their not a spirit of charity that is conducive to helping rectify these mistakes? If they prove to be willful, what better instrument for their extinction?

Services Last Sunday.

Last Sunday was communion day with several of our churches, and the attendance was excellent. At the Second Universalist Church, Rev. J. M. Getchell had for his subject, as a communion sermon, "Remembering Christ." Since his work commenced with this people, no communion Sunday has passed without members being received into the church. One favorable manifestation of growth and strength is the increasing attendance at the Wednesday evening prayer-meetings.

Dr. Chapin preached with renewed vigor yesterday. It was remarked, "What power he has." It is hinted that Dr. Chapin, for the coming winter, is to decline all calls for outside work and devote his entire might to the people over whom he is in charge. His text yesterday morning was Matt. v. 45. His evening discourses are extempore, with vesper service.

Rev. E. C. Sweetser, of Bleecker St., discoursed in the morning on "The Transfiguration." Text—Matt. xvii. 1-7. Six persons united with the church. In the evening he gave a sermon on the "Unjust Steward."

At the Church of Redeemer, Newark, Rev. J. E. Forrester, D. D., is pastor. Last Sunday was their third anniversary as well as communion Sunday. Dr. Forrester preached an appropriate sermon, and the church received addition of membership. The audience room was finely decorated with flowers. We know of no society having better workers than this one. The increase of members, and means for church work has been more last year than for the two previous years.

A Series of Meetings

will be commenced the second week in November, at the Church of Our Saviour, Rev. J. M. Pullman's. Our ministers are again getting into line for good and vigorous labor. Among them no dissenting voice or purpose. They are one in work, in hope, in good will and in love.

Brooklyn.

Rev. A. Gunnison received an addition of four members. Rev. H. R. Nye, it seems, has his hands full. He is giving doctrinal sermons which ring with no uncertain sound. One of his discourses yesterday was on this line, "Henry Ward Beecher's last utterances on everlasting punishment." If Mr. Beecher says one thing at one time and the opposite at

another, he has need to look well to his footsteps.

Rev. C. H. Fay.

Rev. C. H. Fay preached at the First Universalist Church, Jersey City, last Sunday. The subject of his morning sermon was, "The True Measure of Greatness." In the evening, on the "Lost Sheep." He is to preach for this people next Sunday. We understand that something of an effort is being made to have Mr. Fay become the pastor of this people. We hope this will be the case. We do not not see how they could make a better choice. They need a discreet, kind and faithful shepherd. Such, we think, Mr. Fay is, and will win for them a wholesome permanency and growth. It seems to us that under his leadership they can do a noble and a wise work. We pray they may do so.

In conclusion of our denominational news this week, we would say that we hope soon to send, for the readers of the STAR, the recent sermon of Rev. J. M. Pullman, "Hints to Unsettled Minds and Troubled Souls." This sermon created much interest and admiration. Mr. Pullman is entirely an extempore speaker; so the sermon must appear in print from the reporter's hand.

Mrs. J. M. Pullman is having a very enjoyable time in the old country. Reports of her successful and interesting travels are received from time to time; also of the good health of herself and young son. May they have continued prosperity.

Ministers' Institute

The "Ministers' Institute" of the Unitarian denomination, is now in session at Springfield. Lectures are presented by their most prominent men. The preachers are Eells, Ames and Channing. "The constitution of the Institute, if it is to exist, will be entirely in the hands of those who present themselves for membership at Springfield. They will appoint their own officers, adopt their own rules, and select their own lecturers for all future meetings." That this meeting will abound in eloquent speaking there is no doubt. Many are interested in the experiment, and have been since the proposed organization was announced.

The American Institute.

The official programme announces it as the forty-sixth annual fair. Much that is interesting may be seen there, though the Art Gallery is not what it was at one season. Perhaps the most interesting feature this season is the "Telephone." Several of these are in the building leading to the judge's room. It is impossible to predict the success of this novel invention, however, from an acquaintance with it at the Institute.

The Hutchinsons.
Time Coming."

The chairman of the Executive
the names of Col. Higginson, Mrs. Churchill, Mr. Jas.
W. Stillman and Mrs. Davis as delegates to the Cleve-
land convention.

Rev. Phebe Hannaford was then introduced, and in
her clear forcible manner presented the claims of her
sisterhood. She stated that she would never send her
boy to a school where girls were not admitted, though
it made her heart bleed for the boy to send him six
hundred miles from her. It takes a century plant a
long time to bloom, but if in a century we can bring
about this great reform, heaven itself will rejoice. She
stated that until she could vote she should refuse to pay
taxes.

"We stand on an equality." Let the ballot be given to women, and
we will admit. Let the ballot be given to women, and
the state of society will be better and purer than ever
before. Every woman who does not wish for the bal-
lot is either ignorant or a coward.

Mrs. Hannaford made far the most impressive ad-
dress of the convention.

Miss Olympia Brown was introduced and spoke
briefly on the enfranchisement of women.

She did not believe that giving the ballot to women
would revolutionize things as many contended, yet it
would tend to keep her in the right path. She proved
that the Bible placed women on an equality with men,
and intended that she should labor in all fields, and
educate herself to the highest possible standard.

Miss Anthony then stated that "Eleanor Kirk" was
in the house, and she hoped that the convention would
hear from her. Mrs. Ames had left the hall, however,
and Miss Anthony then told her story and of her debut
as a woman's rights champion.

Miss Anthony went on to say, we have waited six
thousand years for generosity, and we are tired of hav-
ing the best seat at table, compliments, &c., and now
we demand the ballot, that we may mould ourselves
and gain the respect of all. She spoke at some length,
making many excellent points.

Mrs. Mather, of South Carolina, made a few remarks,
in which she plead for the Southern ladies, who could
not vote, yet their former ignorant slaves could make
laws for them, and they and their daughters must obey
them. The Southern lady needed the ballot more than
any other class.

The meeting was then adjourned until evening.

EVENING SESSION.

PROVIDENCE, Oct. 21.—The closing session of the
convention took place this evening. Mrs. Davis called
the meeting to order, and Mrs. Anthony read the reso-
lutions adopted by the late St. Louis convention,
which were also adopted by this association. The fol-
lowing resolutions were then brought forward and
adopted:

Resolved, That this society declares its strong con-
viction that it is in the highest degree unjust and im-
politic to make sex the ground of exclusion from the
exercise of political rights.

Resolved, That suffrage is the turning point of the
woman's cause; that alone will ensure them equal
education, equal pay for labor, and equal profes-
sional and commercial standing.

Mr. Lippit, of Providence, was then introduced.
The audiences at these conventions evidently are pres-
ent to hear the women speak, and are rather impatient
when a gentleman puts in a word, be it ever so good.
Mr. Lippit made many excellent points, and was well
received.

Mrs. Stanton then delivered her address to the women
of fashion, the same she gave at the Newport conven-
tion. She stated that fashionable life was not as hol-
low as many believed, and plead with the gay butter-
flies of society to turn their thoughts and attentions to
the great question at issue. She spoke of the frequent
and sudden reverses of fortune, by which the petted
heiress becomes the penniless and friendless girl.

Mrs. Stanton's winning manner, the dignity and
grace with which she delivered her addresses, make
her perhaps the most popular of the speakers. Mrs.
Davis presented the following resolution:

Resolved, That cordial thanks are hereby tendered to
the friends who have aided us in this convention.

Miss Anthony again spoke on the suffrage subject,
and recommended the organization of associations in
each county and town. She urged that the petition for
equal rights should be circulated and as many names
as possible added to it. We must prove our strength
by union and co-operative work. She asked also for
subscriptions for the *Revolution* and for dollars. It is
evident that Susan B.'s forte is finance and canvassing
for the *Revolution*.

Mr. Neal enquired why no objections had been offered.
He thought it conclusive evidence that there were none,
there having been none presented. He said he never
knew a convention to be conducted with less flourish
and confusion than had been this, though carried on
solely by ladies.

No more business being before the association the
convention was adjourned. The house was well filled
this evening and the ladies regard the convention as a
success. A similar convention takes place at Hartford
next week.

missionary which was not dest.
"plunderers of the air" was slow to take.

And since the growth began, other roots, more vigorous, have, in certain localities, thriven at its expense. But the earnestness of the friends who now favor it gives assurance, it is said, that it will ultimately overcome all hindrances. Even now its influence is operating far beyond the boundaries of the Universalist sect, and is fast modifying stern and narrow creeds. In Jersey City, owing to the quarrel in Mrs. Hanaford's Church last spring, there are now two societies, when a year ago there was but one. And according to Mrs. Hanaford's report the new one is larger than the old one ever was, and the original organization is quite as efficient as in the palmiest days of the past. Not content with breaking the idol dogmas, puncturing the philosophical theories, exploding the scientific fallacies and extinguishing the historical myths inherited from his predecessors, it is now making a direct assault upon what has heretofore been regarded as the impregnable axioms of mathematics! It was firmly held by all mathematicians of former ages "that the whole (of anything) is greater than any of its parts." This aged axiom, it would seem, is soon to be relegated to the tomb of obsolete notions, and we shall be forced to accept its converse—that either part of anything is greater than the whole!

The new enterprise over which Mrs. Hanaford presides contains now, she says, ninety-seven families and fifty-four communicants, and has a Sabbath school numbering 135 scholars. The Church is now the largest except one of that denomination in the State, and before another State Convention shall have an opportunity to accept or reject its delegates as that which assembled there a few days ago had and rejected them this plucky shepherdess declares that they will be in a house of their own instead of a hired hall as at present. And then, of course, the Convention can't refuse to recognize and receive it as a member. Much has been expected from the movement to establish Universalism in Jersey City a few years ago, but just now the friends of the cause do not see eye to eye, though apparently they are succeeding better on that account. But the friends of that faith are looking forward to an era of good fellowship, when all animosities shall be overcome by the common love for Universalism. In Newark there is a growing society to which Rev. F. H. Hitchcock ministers, and in Good Luck, where the cause was first started, a memorial church has been built, or is in process of construction. A correspondent of the *Christian Leader* writes that in Elizabeth and Rosalie and vicinity there are those who are ready to attend Universalist preaching, but not enough to form a society. But in conjunction with a few zealous Unitarians and Swedenborgians they have held services during a part of the past year, and under the ministrations of Mrs. C. A. Soule they were greatly encouraged. The Rev. Mr. Hitchcock, of Newark, has preached for them on Sunday evenings during this month. But Universalism does not thrive in New Jersey, and the services in Elizabeth will probably close in a few weeks. The experience of its inhabitants with crime and criminals in the past does not warrant very strong faith in the utter removal of the one and the ultimate saving of the other without an extended term of punishment—so extended that evangelicals call it eternal or endless.

to enter her protest against a postponement of the question, which she said amounted to a virtual secession of the church.

President Holden called Dr. Forrester to the chair and took the floor. He said he was Moderator of the meeting at which these votes were cast, and he wished to say, on his honor, that all the voting was done fairly. He had also been accused of influencing votes in this Convention against the Second Church. He added, with great emotion, "Now I declare, on my honor as a gentleman and as a Christian, that I have not asked a single person to vote one way or the other."

After some further discussion a vote was taken on Dr. Forrester's motion to postpone action for one year, and the motion was carried, there being but one or two votes against it. The Second Church people who were present to the number of about a hundred crowded around Mrs. Hanaford, or assembled in little groups in the room, and a buzz of conversation followed, which rendered it impossible for the business of the Convention to proceed. Finally the President called for order, informed those present that the business of the Convention was not concluded, and requested those who were talking either to sit down and be quiet or withdraw. The Second Church people took the hint and withdrew and the business of the convention, which was of a routine nature, proceeded with.

There was no labor and capital. There would be no strikes, for there would be no oppression or wrong. She spoke eloquently of the measures for the elevation of mankind, which had brought Christians of all creeds together upon common ground, and said the holy crusade in the cause of temperance has brought together thousands of men and women, hitherto divided by creeds, to find that upon a common ground of Christian labor for the good of mankind their views are identical. Other reforms, she said, which are no less vital in their character, are progressing with a rapidity which never could have been attained, but for the fact that Divine Providence is overturning and overruling the affairs of men, in order that their faith may be made stronger in the Gospel of Christ. The hope of the world's salvation, she said, was not in the doctrine of eternal condemnation. But if that erroneous doctrine was obliterated, men would then serve God through love and not through fear.

The singing, both before and after the sermon, was remarkably fine, and as the congregation withdrew many remarks were overheard complimentary to the excellent discourse of Mrs. Hanaford, and the excellence of the church music.

TO-DAY'S PROCEEDINGS.

The Convention reassembled this morning and was opened with prayer by Rev. Dr. Forrester, of this city. Mr. Holden then presented the missionary report and stated that the Memorial Church at Good Luck was progressing.

Mrs. Hanaford asked for information as to whether a society which had no pastor had a right to empower its delegates to secure the services of a clerical delegate if they saw fit so to do.

President Holden said they had power to engage a pastor. Mrs. Hanaford said that was not her point, and pressed her question, when the President said they had power to engage a clerical delegate if they saw fit.

Mrs. Hanaford then said: "That shows that by hook or by crook you want to have another vote."

After the transaction of some other business the Convention adjourned.

The New Jersey branch of the Women's Christian Association subsequently met with Mrs. Hitchcock, of this city, in the chair. Prayer was made by Rev. J. M. Getchell, of Harlem, N. Y., after which Mrs. Hanaford gave an interesting account of what had been done in the way of missionary work and tract distribution during the past year.

Mrs. Thomas followed with an interesting address, giving an account of the work of the society, speaking of what had been done in the past and what they contemplated doing in the future. Miss Ellen E. Miles, Recording Secretary, read a letter of the President of the Association in reply to a communication from the Executive Board requesting her to go to Scotland as an Evangelist, in which she accepted the request. Miss Miles also made some interesting remarks concerning the work of Sunday School children. Rev. Mr. Getchell, delivered a short address, after which the meeting was closed with the benediction by Mrs. Hanaford.

Mrs. Hanaford's New Pastorate.

Fifty-one of the 124 members of the Church of the Good Shepherd in Jersey City have signed the roll of the new society that is to organize the Second Universalist Church. More are pledged at the next meeting. There has been appointed a committee on organization, and Mrs. Phoebe Hanaford has been hired at a salary of \$1,500 a year. The new church party urge that as the Good Shepherd church is under \$9,000 debt, it cannot last long with the present membership, and they will soon buy the edifice by auction sale. Mrs. Ellen Miles, the woman pastor's valued friend, is also to be retained in the new church. A house of worship is to be selected by the first Sunday in April, at which time Mrs. Hanaford's term expires in the Church of the Good Shepherd. She has informally accepted the new appointment.

MRS. HANAFORD.

A Second Woman in the Case—Probabilities of a Division in the Church.

That the young ladies of the Church of the Good Shepherd on Jersey City Heights are anxious that a man shall preach to them, is not the only reason for the dissension that threatens to result in the dismissal of the Rev. Mrs. Phoebe A. Hanaford after the 1st of April. The difficulty lies mainly in the fact that the Rev. Mrs. Hanaford has attached to her household, and holding the clerkship of the church, a lady friend, who is very unpopular with many of the members of the parish and of the church. This lady is Miss Ellen E. Miles, a former school teacher. The church people complain that, although Mrs. Hanaford is aware of their dislike to this person, she persists in keeping her.

Mrs. Hanaford, black-haired, with broad, high forehead, and bright eyes set wide apart, told the reporter yesterday that last spring she went to the church trustees and offered to accept less than her prescribed salary of \$2,500, on account of the hard times and the expense the church had been to in purchasing an organ and in other ways. But the trustees generously declined her offer. In all other matters, as in this, she had met with nothing but kindness. This difficulty did not involve a lack of friendship for her. It concerned another lady, whom she would rather not mention. The offer had been made to her to retain her pastorate without question if she would sacrifice this other woman, but Mrs. Hanaford's sense of right and justice would not admit of it.

Deacon Hendrickson, who is a hatter in Monticello avenue, is an ardent friend of Mrs. Hanaford, and an admirer of Miss Miles, whom he describes as a thoroughly educated woman of positive character. The deacon says that those who are opposed to Mrs. Hanaford took advantage of many things whereof her friends were more or less ignorant. At a church meeting two weeks ago, he says, when Mrs. Hanaford's opposers saw that they were outnumbered by her friends, they proposed to appoint a committee to report upon the question of whether Mrs. Hanaford was to remain, and upon the question of her salary. The Moderator, Mr. Holden, cashier of the Leather Manufacturers' Bank, in Wall street, and the Bergen Savings Bank, in Jersey City, left the chair in favor of ex-Alderman Hough, and the latter appointed Messrs. Boswick, Eager, Washburn, Holden, and Edwards as the committee. The deacon's son-in-law remonstrated with the Chair for this procedure, but Deacon Hendrickson says no attention was paid to what he said. This committee, which the deacon says contained two of Mrs. Hanaford's friends and three who were not her friends, reported that after April they couldn't afford to pay more than \$1,500 salary to the pastor. The deacon says that this was a breach of parliamentary law, but that law is well understood by both Holden and Hough and not by the others.

D. W. Holden, the Moderator, does not commit himself to either side, but says that the vote on Wednesday night was decisive and final against Mrs. Hanaford. There are 124 voters, in all, on the parish lists, and it necessarily required a vote of 63 to keep the lady. Only 42 of her friends voted, however, and they were met by 45 votes against her. Mr. Holden denies that any advantage was taken by Mrs. Hanaford's opposers. He, personally, in violation of the requirement that all who vote must have signed the constitution thirty days before an election, went to many persons a fortnight ago and allowed them to sign the constitution. And at the meeting previous to the last he permitted many others to sign also. Not more than five were present when the votes were being cast who were debarred for not having signed, and two of these had previously refused to sign. It required 21 votes more than were cast for her to retain Mrs. Hanaford. Mr. Holden was disinclined to speak of the reasons for the unpopularity of Miss Miles. He would only say that she had interfered sometimes when she had no right to speak or appear, and had won for herself the disapprobation of those who were now obliged to oppose the pastor on her account.

MRS. HANAFORD'S TROUBLES.

WHAT SHE HAS TO SAY FOR HERSELF—OBJECTION TO THE "MINISTER'S WIFE."

Rev. Phebe A. Hanaford has been interviewed in regard to the troubles in the Church of the Good Shepherd of Jersey City, of which she is pastor. Although she does not acknowledge it, the cause of the difficulty seems to be Miss Miles, the inseparable companion of Mrs. Hanaford. The same lady was the main cause of Mrs. Hanaford's troubles in this city.

"What I deplore," said Mrs. Hanaford to the reporter, "and what I shall try to prevent by any means in my power—by any sacrifice of myself or my interests—is a separation of the church. More than half of the members have joined since I came here three years ago."

"What is this trouble, Mrs. Hanaford?"

"Well, that I can't tell you. I know, of course, but it is something rather of a domestic nature. It is said that a majority of the members would rather have a man preach for them, but it is not that; there is no objection to me as a woman or to my preaching, I feel quite sure; but—well, as the real cause is not stated by the leaders of those who voted against me, I don't think that I ought to state it."

"How long is it since you first discovered an opposition to you?"

"I have not discovered that yet, but I knew nothing of the intention of the opposition till the other night. Perhaps had I known it I might easily have secured a majority in my favor. There were many of my friends at the meeting who were members of the church, but could not vote because they had not signed the parish roll, while there were some present who voted by virtue of having signed that roll who can hardly be considered members. Then, too, there were others of my friends who were qualified to vote who were absent from the meeting, but who certainly would have been there had they known of the intention of the leaders of the opposition. So, you see, had I known beforehand what was to occur, I could easily have secured a majority if I had wished. I don't think I should have done so, however, for I have no wish to preach to a divided church. If they could only all agree to let me go, and give an undivided support to whomsoever should succeed me, I should be perfectly willing to leave. I fear, however, that this cannot be, and I shall try to effect some compromise; for my friends to agree that I shall leave at a certain time, and for my other friends—for I believe they are all my friends—to agree that I shall stay till then, so that the church shall not divide, but shall continue a unit; that I think is the best plan. It has long been my earnest desire to visit Europe. I have worked very hard for many years; I have needed more money than I do now and have had to work; but now my children are married and I have no one but myself and could go abroad without sacrificing any interest. I am not dismissed, you know; my agreement with the church was for three years, and it terminates on the 1st of April." The church simply declines to re-engage me, that is all."

Deacon Gamet Hanaford

THE FEMALE MINISTER.

Miss Oliver, *de facto* Methodist minister, has won a small victory in getting the Methodist ministers to invite her to address their meeting on the first Monday in March. Some of the ministers interposed a mild objection that the question of licensing women to preach had not yet been settled, but this was tumultuously overruled. After thus voting that Miss Oliver is competent to instruct the Methodist ministry on Monday, it will be hard for her inviters to hold that she is incompetent to instruct the Methodist laity on Sunday. The views of St. Paul which were cited against Mr. See, and which Mr. See maintained did not apply to Newaick, are regarded in Methodist circles as equally inapplicable to Passaic and New York, and the Methodist pulpit will not be closed against any discreet and deserving woman who wishes to preach the gospel or to lecture on temperance. Mr. See's lecturers did not pretend to be ministers, not even deaconesses, but Mrs. Van Cott's example proves that all women with a gift for exposition will find their career in the Methodist Church, which we believe is alone among the bodies of "evangelical Christians" in this hospitality. The case of Mrs. Phoebe Hannaford, who has lately got into trouble with her congregation in Jersey City, does not count, for Mrs. Hannaford and her congregation are Universalists. The Hannaford case, however, supplies an example worth considering in all churches, for it shows that even a female ministry is not exempt from the parochial troubles caused by a minister's wife. Mrs. Hannaford's minister's wife was a female friend, but where the female friend fails, the minister's wife would be sure to appear in the shape of the minister's husband. He would doubtless be equal to making things socially lively in the parish, if he did not bring it into discredit by frequenting bar-rooms and staying out at night. No prudent congregation would consent to having the minister's husband provided with a latch-key, and the usual perversity of women, which would extend even to clergywomen, will generally bring it about that the minister's husband will be the sort of person who insists upon a latch-key and habitually lets himself into the parsonage at 2 A. M. An unmarried female minister is scarcely to be thought of, and a married female minister would bring grave dangers in her train. Upon the whole we are compelled to sympathize with the overborne minority of Methodist ministers who objected to opening the door to female ministers by limiting Miss Oliver to lecture to them.

The Rival Universalists.

The two Universalist churches, in Bergen yesterday, furnished food for queer reflections. The second or seceding church is but a few rods from the first or mother church. They each exhibited in doors rare flowers, and one had sent out elegantly printed circulars to call in those inclined to worship. Handsomely dressed ushers were stationed at the doors of each to beckon in the passers by. The one from the new church took his position on the sidewalk and announced that "This is the church where the lady preaches." A police officer from the fold at Library Tombs was placed half way between the two churches, as if to prevent any unfriendly collision. The scene was a novel one for the staid old folks of Bergen Hill, and at the hour for commencing worship both houses were full.

.....Wednesday night the Second Universalist church of Jersey-City was organized at J. J. Egar's, on Summit ave., with 60 members. Services will be held in Library hall, Sunday, April 1. Mrs. Hanaford will be the pastor at \$1,500 salary, and her friend, Miss Ellen Miles will remain with her. As the First church has a debt of some \$9,000, some expect it will soon have to sell its edifice. It has extended a call to the Rev. Wm. Smith of Hightstown. Judges Hoffman and Quaife are of the new congregation.

Mrs. Hanaford's New Church.

The troubles in the First Universalist Church are approaching a solution. The opponents of Mrs. Hannaford have extended a call to the Rev. Smith, of Hightstown, this State. He is a young man of talent and had several times filled the pulpit of this church with great satisfaction to the congregation. The only objection that can be raised to his coming is his young wife. The expressed wish of several of Mrs. Hanaford's opponents was to set under the teachings of an unmarried male divine. Since Mrs. Hanaford's return from her Western lecturing tour she has approved of the meeting held at Mr. Eggar's house, which was noticed in Friday's ARGUS. The committee appointed to procure a suitable hall for holding church services are to-day negotiating for the old Bergen City Common Council Chamber in Library Hall building. It was found that "New Church Hall" first proposed was too small. Mrs. Hanaford will preach her first sermon to the new, or Second Universalist Society of Jersey City, on the first Sabbath in April. She has consented to accept of the \$1,500 salary for the first year. Judges Hoffman and Quaife will be members of the new congregation. A great number of the opponents of Mrs. Hanaford staid away from the services yesterday. The house was over crowded, however, with strangers.

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Jersey City.

Mrs. Hanaford held her first service yesterday morning in Library Hall. Effort was made to make this place of worship pleasant by appropriate Easter decorations. The present organization consists of forty-two members, to be called the Second Universalist Church of Jersey City. Four deacons have been elected; two were deacons in the old church. Mrs. Hanaford said, that although now worshipping in their new house for the first time, she wished it understood that she stood there actuated so to do by feelings of principle. She also stated that she regretted the separation which had taken place. The Sunday-school commences with some sixty members.

The sermon in the morning was from the text, John xx 20. Subject—The Glad Disciples. In the evening a Sunday-school concert. Rev. Smith Dodge, Jr., of Stamford, Conn., preached in the First Church yesterday.

Conference Meetings.

The almost unprecedented storm of the week, abated in time for the last evening of the series to be a favorable one. The speakers that evening besides Dr. Chapin, were Mr. Getchell, Dr. Forrester, R. H. and J. M. Pullman. All seemed to be unusually happy in their remarks.

UNIVERSALISM IN NEW JERSEY.

He first proclaimed the doctrine of Universalism in New Jersey that doctrine which with the acceptance he might have anticipated would have been desired. The soil has not proved propitious in some respects. That portion of the good seed sown by the early missionary which was not destroyed by "plunderers of the air" was slow to take root. And since the growth began, other roots, more vigorous, have, in certain localities, thriven at its expense. But the earnestness of the friends who now favor it gives assurance, it is said, that it will ultimately overcome all hindrances. Even now its influence is operating far beyond the boundaries of the Universalist sect, and is fast modifying stern and narrow creeds. In Jersey City, owing to the quarrel in Mrs. Hanaford's Church last spring, there are now two societies, when a year ago there was but one. And according to Mrs. Hanaford's report the new one is larger than the old one ever was, and the original organization is quite as efficient as in the palmiest days of the past. Not content with breaking the idol dogmas, puncturing the philosophical theories, exploding the scientific fallacies and extinguishing the historical myths inherited from his predecessors, it is now making a direct assault upon what has heretofore been regarded as the impregnable axioms of mathematics! It was firmly held by all mathematicians of former ages "that the whole (of anything) is greater than any of its parts." This aged axiom, it would seem, is soon to be relegated to the tomb of obsolete notions, and we shall be forced to accept its converse—that either part of anything is greater than the whole!

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VOUSTING A PETTICOAT.

REV. PHOEBE S. HANAFOED DEPOSED AS PASTOR
OF THE FIRST UNIVERSALIST CHURCH, JERSEY
CITY--AN EXCITING SCENE.

The congregation of the First Universalist church, opposite Library Hall, Jersey City Heights, is in a high state of excitement. The pastor, who has ministered with great spiritual success for more than two years and a half, is the Rev. Phoebe S. Hanaford, who came thither from New Haven, Conn. She was a preacher of remarkable ability, and was so constant in her attention to the welfare of her church that the membership rapidly increased. Within the past two months a division arose among the members of the congregation on the propriety of retaining a woman in the pulpit. The trial and conviction of the Rev. Mr. Lee, in Newark, by the Presbytery for allowing a woman to preach in his church intensified the opposition to Mrs. Hanaford, and it was at last resolved to test the sense of the congregation on the question. A meeting was held on Wednesday night in the church, Mr. D. W. Holden, cashier of the Bergen Savings Bank, occupying the chair. Brother Wilson took the floor and made an excited speech till he was called to order, and though he persisted vehemently, he was obliged to take his seat. The Secretary offered a resolution that the congregation employ a male pastor, and here ensued a scene of great excitement.

A LIVELY SCENE.

"Lay it on the table!" came from a dozen throats; "Call the yeas and nays!" cried several; "It's all a put up job!" was the response from a score or two; "It's misusing a woman!" lustily cried a man near the pulpit; while another, with a stentorian voice, proclaimed, "They want to hire Glendenning!" All this time an old, cool headed member, on the left of the pulpit, kept waving his hand to quell the excitement, and at last a remark from him, "No gentleman would attack a defenceless woman," rang out so clearly that it caused an almost immediate lull in the excitement. Deacon Holden found an opportunity here to admonish the congregation to be calm and preserve order, after which he called Deacon Hough to the chair. Mr. Holden then prayed for a spirit of moderation, unity and forgiveness. He said that a church differed from a railroad company or a banking corporation. It was a community of friends banded together to educate each other, to cultivate, to elevate and to ennoble the human character. He apprehended that the meeting would result in the division of the congregation and the establishment of a new church. A motion that the word "male" be dropped from the resolution to employ a new pastor was carried by 45 to 42. But the great scene of the evening took place when the main question was put, "Shall we dismiss our pastor, Rev. Mrs. Hanaford?" Women rushed from seat to seat carrying ballots and urging strong opposition to Mrs. Hanaford. The men, on the other hand, were almost entirely in her favor.

THE FINAL RESULT.

The vote was announced to be 45 for Mrs. Hanaford's dismissal and 42 against. A scene of wild confusion followed. "We'll start another church to-morrow!" "I'll give \$500!" "I'll give \$1,000!" "The whole thing is illegal!" and such other expressions of disapproval. The meeting did not adjourn till near one o'clock yesterday morning. Mrs. Hanaford has determined to hold regular services in some hall in the city, and in this she is encouraged by a large number of the congregation of the First Universalist church, from which she has just been deposed. She was born in the island of Nantucket forty-eight years ago, and was ordained a regular minister in 1868. Her salary was \$2,500 a year.

THE POWER OF SONG.

Mrs. Hanaford's New Church.

The troubles in the First Universalist Church are approaching a solution. The opponents of Mrs. Hannaford have extended a call to the Rev. Smith, of Hightstown, this State. He is a young man of talent and had several times filled the pulpit of this church with great satisfaction to the congregation. The only objection that can be raised to his coming is his young wife. The expressed wish of several of Mrs. Hanaford's opponents was to set under the teachings of an unmarried male divine. Since Mrs. Hanaford's return from her Western lecturing tour she has approved of the meeting held at Mr. Egar's house, which was noticed in Friday's ARGUS. The committee appointed to procure a suitable hall for holding church services are to-day negotiating for the old Bergen City Common Council Chamber in Library Hall building. It was found that "New Church Hall" first proposed was too small. Mrs. Hanaford will preach her first sermon to the new, or Second Universalist Society of Jersey City, on the first Sabbath in April. She has consented to accept of the \$1,500 salary for the first year. Judges Hoffman and Quaife will be members of the new congregation. A great number of the opponents of Mrs. Hanaford staid away from the services yesterday. The house was over crowded, however, with strangers.

Mrs. Hanaford's New Church.

The friends of the Rev. Phoebe Hanaford, in a meeting at the house of J. J. Egger in Summit, Jersey City, decided to form a new church, in a new building, on the corner of 10th and 11th avenues, of which she is to be pastor.

Rev. Phoebe Hanaford

Rev. P. A. Hanaford.

Of her mistaken effort to found an opposition society to the one to which she has lately ministered, Rev. I. M. Atwood correctly says, in the *Universalist*: We can testify from personal knowledge that Mrs. Hanaford found in Jersey City one of the most united, hopeful and happy parishes that a minister was ever called to. If she leaves it divided and contentious, the public can hardly be made to believe that the fault was wholly theirs. And if she persists in heading an expedition for its destruction, everybody will know that she was unfit, not only for that place, but for the ministerial office. There may be places where there is room for a secession to develop a new church without serious detriment to the old. Jersey City is not one of them. Mrs. Hanaford's "friends" would never advise it if she were wise enough to show them their duty and her own. She must not deceive herself, nor permit anyone to deceive her. If she remains in Jersey City and consents to the organization of a "Second Church," the public and the denomination will hold her responsible for the inevitable injury, and very likely total destruction, of the cause in that promising field. We earnestly hope that her better judgment will prevail against her sense of injury, and her love of the whole Church triumph over her resentment against a few members in one church.

N. C. Hanaford

Jersey City.

The seceders in Jersey City have gone out, and commenced their separate existence and worship yesterday, Rev. P. A. Hanaford preaching, of course. Whether the movement views at independency I am not informed. Rev. J. Smith Dodge preached for the First Church, and to a congregation nearly as large as it has usually been. The service in the hall was of course largely attended.

RHODES.

Mrs. Hanaford's New Church.

Night before last a meeting was called at the residence of Mr. J. J. Egar, of Summit avenue, by the friends and supporters of the Rev. Mrs. Hanaford and a new church society was formed, to be called "The Second Universalist Church of Jersey City." Mr. Samuel Bostwick was chosen chairman. Speeches were made by Carey, Bostwick, Faulk, Hendrickson, Egar, Powe, and others. A committee of five, Messrs. Carey, Hendrickson, Newcomb, Westervelt, and Egar, were appointed to draw a constitution and by-laws, and a committee of four, Messrs. Bostwick and Carey, with Mrs. Richardson and Mrs. Westervelt, were appointed to solicit aid for the new society. About sixty signed the new parish roll. They propose to hire New Church (Swedenborgian) Hall, corner Corner of Communipaw and Crescent avenues, and will be in full working order by the first of April. The new society wish Mrs. Hanaford to retain her valued friend, Miss Ellen Miles. Mrs. Hanaford delivered a lecture in Little Falls, N. Y., Tuesday evening last.

PERSONAL NOTES.

Rev. Phebe Hanaford opened her new church in Jersey city last Sunday, and had a crowded congregation.

Miss Vinnie Ream being about to marry, it is hoped that she will not make her husband the victim of her artistic efforts.

Mrs. Julia Ward Howe gave a reception, on Saturday last, at the rooms of the New England Women's Club, on Park street, prior to her departure for Europe.

It is stated that Rev. Mrs. Phœbe A. Hanaford is to have a new church. Fifty members of the First Universalist Church of Jersey City, part of her old congregation, have decided to hire a hall and pay Mrs. Hanaford a salary of \$1500. As a friend of Mrs. Hanaford we deeply regret that she gives her consent to such a movement, and we do not think it will be recognized by the State Convention of Universalists. Better suffer wrong than do wrong.

THE FEMALE MINISTER.

Miss Oliver, *de facto* Methodist minister, has won a small victory in getting the Methodist ministers to invite her to address their meeting on the first Monday in March. Some of the ministers interposed a mild objection that the question of licensing women to preach had not yet been settled, but this was tumultuously overruled. After thus voting that Miss Oliver is competent to instruct the Methodist ministry on Monday, it will be hard for her inviters to hold that she is incompetent to instruct the Methodist laity on Sunday. The views of St. Paul which were cited against Mr. See, and which Mr. See maintained did not apply to Newark, are regarded in Methodist circles as equally inapplicable to Passaic and New York, and the Methodist pulpit will not be closed against any discreet and deserving woman who wishes to preach the gospel or to lecture on temperance. Mr. See's lecturers did not pretend to be ministers, not even deaconesses, but Mrs. Van Cott's example proves that all women with a gift for exposition will find their career in the Methodist Church, which we believe is alone among the bodies of "evangelical Christians" in this hospitality. The case of Mrs. Phoebe Hannaford, who has lately got into trouble with her congregation in Jersey City, does not count, for Mrs. Hannaford and her congregation are Universalists. The Hannaford case, however, supplies an example worth considering in all churches, for it shows that even a female ministry is not exempt from the parochial troubles caused by a minister's wife. Mrs. Hannaford's minister's wife was a female friend, but where the female friend fails, the minister's wife would be sure to appear in the shape of the minister's husband. He would doubtless be equal to making things socially lively in the parish, if he did not bring it into discredit by frequenting bar-rooms and staying out at night. No prudent congregation would consent to having the minister's husband provided with a latch-key, and the usual perversity of women, which would extend even to clergywomen, will generally bring it about that the minister's husband will be the sort of person who insists upon a latch-key and habitually lets himself into the parsonage at 2 A. M. An unmarried female minister is scarcely to be thought of, and a married female minister would bring grave dangers in her train. Upon the whole we are compelled to sympathize with the overborne minority of Methodist ministers who objected to opening the door to female ministers by limiting Miss Oliver to lecture to them.

LIFE IN THE METROPOLIS.

DASHES HERE AND THERE BY THE
SUN'S REPORTERS.

The Rev. Phoebe A. Hanaford Talking to those Enemies of her Sex who Prefer to See Men Rather than Women in the Pulpit.

When the Rev. Phoebe A. Hanaford arose in the pulpit of the Church of the Good Shepherd, in Summit avenue, Jersey City, yesterday, she appeared a trifle nervous. She was pale and her dark eyes shot quick glances at the throng that gathered to hear her first sermon after the attempt to depose her on Wednesday night. It had been given out that the sermon on "Destroying and Building" was to teach an admonitory lesson to her enemies of her own sex that are anxious to put a young man in the pulpit. Mrs. Hanaford was studiously neat yesterday. Her faultlessly fashioned black silk dress, cut close up to the throat, was relieved by a ruching of white tulle at the throat. A gold pendant or charm clasped a fine gold neck chain that held a small gold watch at the waist. Her dark hair was parted to a nicety, and clusters of curls rested on her broad, intellectual forehead. From her back hair hung two curls that were lightly streaked with gray. She is perfectly at home in the pulpit; no Beecher or Chapin handles the hymn book with more grace, or topples the bulky Bible with more ease. Her voice is sweet, but not powerful, and her gestures are pleasing and natural.

In the benediction Mrs. Hanaford's voice was broken. It was an appeal for peace as well as for a blessing, and her eyes were moistened with the impressiveness of the scene.

—It is now generally understood that the pastoral relations between Rev. Mrs. Hanaford and the First Universalist church will be continued and the lady preacher retained another year.

Hartford, Conn., Feb. 5, 1877.

The secular papers inform us that Rev. Mrs. Hanaford is to close her labors as pastor of the Universalist church in Jersey City, and that she will establish a new church of her own. We do not learn that any fault was found with Mrs. H.—The society simply wished to have a man for their pastor. Many of her parishioners will go with her.

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nive persons in the whole. . . .
against her; but there is a person in her family that we cannot keep—a very estimable person in many respects, but with a terribly bad temper. Mrs. Hanaford was given the option some time ago to discharge this person or relinquish her charge; she chooses the latter, that is all there is in it."

Mrs. Hanaford began her ministerial career as pastor of the First Universalist Church in Hingham, Mass., in 1867, and was regularly ordained in 1868. In 1869 she had charge also of the parish at Waltham. In 1870 she resigned the charge of these two parishes and was installed as pastor of the First Universalist Church in New Haven, Conn., remaining there until 1874, when, much against the wishes of the New Haven congregation, she accepted the call to her present charge. She is the first woman who ever offered the ordaining prayer, and afterward exchanged pulpits with her own son. She is the first woman who ever officiated at the marriage of her own daughter. She is the first woman who ever, as a regularly appointed chaplain, officiated in the Legislature of Connecticut. She officiated at the funeral of the oldest Freemason in Connecticut, in 1874, and in the same year at that of the oldest Freemason in America, and is the first woman who ever attended a Masonic festival and responded with an address to a toast by regular appointment. Mrs. Hanaford has been an industrious writer, and has published many works, her latest being the "Woman of the Century." Her son, the Rev. Howard A. Hanaford, is settled over the St. Paul's Universalist Church at Little Falls, N. Y., and is a very successful preacher. Her daughter is married and lives with her mother.

The Church of the Good Shepherd is a plain, unpretentious structure in Summit avenue, near Grand street. It was formerly used by the Methodists, but was purchased by the present congregation in 1872, Mr. Aaron A. Thayer, formerly editor of the *Christian Leader*, being the first pastor. Rev. Moses Ballou and Rev. J. M. Atwood each officiated temporarily for six months, while the Church was waiting for the termination of Mrs. Hanaford's New Haven engagement.

"Rev. Phebe A. Hanaford,

"Pastor of the Universalist society in Jersey City, New Jersey, has been requested by her parish to sever her relations with said parish. She will do so, and start a church of her own, carrying many of her friends with her." *The Leader* notices the above, or the substance of it, is going the rounds of the papers. We suppose there is no question but the principal statements, which we regret exceedingly, are correct. The church of which Mrs. Hanaford is pastor, is called the Church of the Good Shepherd, and is located on Summit Avenue. It is the only Universalist place of worship in Jersey City. Sister Hanaford has been pastor of the society nearly three years. She was installed at the time of the meeting of the General Convention in New York city, three years ago next September, and we were present and aided in the services of installation. Mrs. Hanaford had many warm friends in the society and city, and hearing of no opposition to her, we had supposed that all was harmony and success in her parish. From the account in the *New York Sun*, it seems that no one objected to her because of her lack of ability, or because they did not like her as a preacher, but the request was made because a majority desired a man for their minister. The meeting at which this decision was arrived at, was held on Wednesday evening of last week, and from the accounts we get, was a very stormy one. A resolution was introduced, instructing the trustees to procure a male preacher the first of April next. A motion was made to amend by striking out the word "male," but it was lost, 45 to 42. The resolution was then passed.

Preaching Christ.

EDITOR OF THE EVENING JOURNAL:

Permit me to say, in response to the article under the head of "Preaching Christ," published last evening, that the complaint in regard to preaching Christ too much, which I have mentioned publicly, was made to me through a trustee, not as his own complaint, but as the complaint of one who is a member of the first parish, and it has also been made to me, personally, by others connected with the parish. No member of the church has made such complaint, and no true Universalist will do so, for, as Mr. Holden truly says, "no minister can obtain or hold the fellowship of our denomination who fails to preach Christ as the Son of God and the Savior of the world." I hardly think that any who has listened to the sermons preached in the Church of the Good Shepherd, by Rev. A. A. Thayer, Rev. Moses Ballou and Rev. I. M. Atwood, as well as by myself and others can have received the impression that Universalists do not believe in Christ. As an officer of the New Jersey State Convention, and a member ex-officio of the Universalist General Convention, I feel called upon, like Bro. Holden, to correct such an impression, and would have corrected it at the time, had I supposed it was made.

It is true, as Mr. Holden states, that "neither the parish, the board of trustees, or the board of deacons ever authorized any person to enter such an unwarranted complaint," but neither did any of these authorize any person to enter any complaint, nevertheless complaints were made by individuals speaking for themselves and sometimes for others, and among them was that most singular and improper complaint to make against a minister of the Gospel, which I mentioned. I have no doubt the Universalist preachers who shall hereafter speak in the little church on Ivy Place will preach Christ, and I am very sure Rev. Mr. Dodge, who is spoken of in the the JOURNAL as the preacher for next Sunday, will do so, as he is one of the best preachers in our denomination. I hope, also, in Library Hall, myself to preach "The great truth of the final triumph of good over all evil, through the mediatorial reign of Christ." The Second Universalist Church, as well as the First, cherishes the faith of the cross, and its motto is also "*In hoc signo vinces!*" Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

PHEBE A. HANAFORD, 770 Grand st.

March 26, 1877.

REV. MRS. HANAFORD'S FAREWELL.

AN AFFECTIONATE SEPARATION BETWEEN THE LADY PREACHER AND THE FIRST UNIVERSALIST CHURCH.

Yesterday morning Rev. Phebe A. Hanaford preached to a moderately full house in the First Universalist Church, from the text "The Lord is in His holy temple, let all the earth keep silence before Him." It was a strong discourse, but the main interest seemed to be attached to the evening sermon, which was to be her last in this church. The subject was from 4th Phillipians, 7th verse. "And the peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus." The speaker began by saying that her subject for the morning were the words with which she had commenced each service in that church since she came, three years before; so now she took for her subject the words with which she had dismissed them in benediction at each service during the three years, and went on to say: "The circumstances under which we meet to-night may not justify us in accepting these words as exactly descriptive of the situation, but that does not prevent one who loves the souls of men and women among whom she has labored, who has rejoiced in their joys, and grieved in their sorrows to speak to saint and sinner, to friend or foe, to those who are of one faith, and those who have not yet come into its nameless light, concerning the peace which is the dear heritage of every child of God." "At the time Paul wrote this letter to the Phillipians he was a prisoner at Rome—a prisoner for truth's sake," Paul did not go to the Sanhedrim of the Jews, nor to his fellow-Christians among the Gentiles to ask his duty, but sought wisdom from on high, and then walked according to the leadings of Providence. In this church of the Phillipians there were certain members who were deficient in lowliness of spirit, and were thus led into disputes and altercations with their brethren. In this the Phillipian church was not unlike others which existed then, and which have since existed, and had local habitation and name. The quarrel in this Phillipian church originated between two women, each of whom had been zealous in working for the Master; they were guilty of disputing. We are reluctantly obliged to acknowledge that in later days it is not women alone, but sometimes men, who fail to keep the unity of the spirit in the bond of peace. From that day to this there have been differences of opinions in the various churches in each branch of Zion, and these have always been the subject of strife. A peaceful separation has always been better than a continual quarrel, and no peace is in store for any of us except through victory over evil, which is not to be obtained by any sacrifice of principle. It is too bright a jewel to be spared from the Christian's crown, but it is one sometimes only to be obtained by the struggle of principle with pride, or after the sorrow of the soul which comes with a wounded sense of justice. Time is a great healer, and of nothing more than a disagreements of opinion. With all my heart said Mrs. Hanaford, I shall hope for a day to come in the sunnier future, when we all who have worshiped here together, shall see eye to eye, and sympathise heart with heart. Though accused of preaching Christ too much, I trust strength will be given me to preach Christ as long as I live, and when I die, wherever I may be, I would have that precious name last upon my lips, the name which speaks of the compassion of our Father and the boundless love of God. How could I be true to my duty as a minister of Christ's gospel and not preach of his mission and works? The sermon closed with an extended reference to the time of future reconciliation and restoration in the life to come.

After the choir had sung "The reconciliation," and the audience were waiting to be dismissed, Mrs. Hanaford arose, and in a clear, couragous tone said:

"Before we close this service I wish to say that as my engagement with this parish does not close till the 1st of April, I beg that all who desire to call upon their pastor, will understand that I shall be in town most of the present week, and shall be glad to see any friend who may have leisure and inclination to call. Having a clear conscience and feeling fully justified in the course which I have been obliged to pursue, I am only regretful that we cannot all see eye to eye. And I cheerfully bear testimony to the many acts of kindness received from those who have signified their unwillingness to receive the gospel longer from a woman, and concede to them their right of opinion, while I cannot but be sorrowful over the sundering of pleasant ties, and the cessation of the relations existing between pastor and people. In your hours of joy, I may not be present to rejoice with some of you who are here to-night, but be assured that in times of sorrow you shall have sympathy, and if ever there comes any great sadness to your homes and hearts, and you desire the presence of one whom you have professed to respect and love, I beg you will not hesitate to command the friendly services of your former pastor."

Rev. Mrs. Hanaford will continue to reside at 770 Grand street. Rev. Smith Dodge, of Connecticut, will speak from the First Universalist pulpit next Sunday, while Mrs. Hanaford will speak in Library Hall.

MRS. HANAFORD'S BUMPS. ✓

A NOVEL TEST OF WOMAN'S ABILITY TO PREACH.

The long promised phrenological examination of the Rev. Phoebe A. Hanaford's head was made in the new church hall, Jersey City, on Monday night. It will be remembered that a few weeks ago the congregation of the Church of the Good Shepherd voted, by a small majority, to dispense with the services of Mrs. Hanaford who is the pastor. The minority determined to sustain her at all hazards, organized a new congregation and will retain her as pastor in Library Hall, Bergen, till a new church can be erected. Her adherents procured the services of Professor Graham, the phrenologist, who made the examination before a large audience. He told the audience that she had two and three-fourth inches of brain, giving her great powers to reason on any subject in which she might take an interest. As a preacher she possessed all the mental, moral and spiritual powers that made her an excellent occupant of the pulpit. Her courage was such as to enable her to stand up with firmness in defence of the truth and opposition to wrong. She was honest in a high degree, and could not be a bigot. If the pulpits of Europe and America were filled with women like Mrs. Hanaford the world would be much better. She was a good, true, noble, grand lady of great mental power and eminently fitted to preach the Gospel. The bump of veneration was largely developed. Several of her opponents in the congregation who heard the Professor expressed regret at the action they had taken. Had they heard the Professor's opinion before they took a vote they would have acted differently. One lady, who had been loud in her opposition to Mrs. Hanaford, remarked to those sitting near her:—

"We're agoin' to hurt our church, for she's so smart she'll take the biggest part of our church away."

REV. PHOEBE'S EYE.

When the examination was concluded Mrs. Hanaford clasped her hands and cast a look at the spectators who confirmed the opinion of the Professor in regard to her courage and firmness. She betrayed no surprise but seemed as though she treated the examination as a mere formality to gratify curiosity and confound calumniators. She is too gifted and has too much experience not to have had been in possession of information on the subject previously.

The examination concluded, many in the audience rose to leave when a young man, named Cannon, stepped forward to the Professor's place on the platform and sang a comic song which was raptuously encored. He was obliged to sing again and again. He threw his hearers into convulsive laughter by his imitation of a maudlin reveller who is mumbling a song on his way home after his night's debauch. This pleasant turn in the evening's entertainment created a further reaction in Mrs. Hanaford's favor. Her most bitter enemies were silent. It now leaks out that one of the chief allegations against her at the church meeting, when the vote resulted against her, was that her sermons were stale repetitions of those of Theodore Parker, Hosea Ballou, Star King and other noted preachers, who delivered their discourses at times and places and under circumstances that cannot be made applicable to the congregation in the church of the Good Shepherd, at Bergen. Another charge against her was her retaining as an assistant and Sunday school superintendent Miss Miles, who has been an efficient auxiliary in Church work. Mrs. Hanaford, in the face of all opposition, resolutely stood by Miss Miles, and announced that she would retain her whatever might follow. As the case now stands it is pretty certain that the organization of the new congregation by Mrs. Hanaford will draw off so many members from the Church of the Good Shepherd that it will soon be impoverished.

strengthens this theory.

WORDS OF FAREWELL.

Rev. Mrs. Hanaford's Closing Sermon.

Rev. Mrs. Hanaford preached her farewell sermon last evening, taking for her text the words of St. Paul to the Phillipians—"And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus." It was not until after selecting the text that she realized how nearly the subject touched on the condition of affairs in the church. She spoke of the dispute which had arisen in the church at Phillippi and of Paul's efforts to bring about reconciliation and peace. The race of Eudoia and Syntychia is not extinct and those who, like Paul, are desirous of peace can only watch and pray. The reward she looked for was in the performance of her duty. When unable to bring about a reconciliation it will be better to peacefully separate than to continue a quarrel. No peace was ever won by a sacrifice of principle. The only peace was an honorable one. In referring to the remark, made by some people of the parish not members of the church, that she preached Christ too much, Mrs. Hanaford said, "Though accused of preaching Christ too much, I trust that strength will be given me to do so as long as I live, and when I die, where ever I may be, I will have the precious name last upon my lips—the name which speaks of the compassion of our Father and the boundless love of God." She looked forward to a reconciliation through Christ Jesus, and when, before the last hymn, Mrs. Hanaford read her farewell words, there were many eyes dimmed with tears, the pastor herself being very sensibly affected. She said:

Before I close this service I wish to say that as my engagement with this parish does not close till the 1st of April, I beg that all who desire to call upon their pastor will understand that I shall be in town most of the present week and shall be glad to see my friends who may have desire to call. Having a clear conscience and feeling fully justified in the course which I have been obliged to pursue, I am only regretful that we cannot all see eye to eye. And I cheerfully bear testimony to the many acts of kindness received from those who have signified their unwillingness to receive the gospel longer from a woman, and concede to them their right of opinion while I cannot but be sorrowful over the sundering of pleasant ties and the cessation of the relations existing between pastor and people. In your hours of joy, I may not be present to rejoice with some of you who are here to night, but be assured that in times of sorrow you shall have my sympathy, and if ever there comes any great sadness to your homes and hearts, and you desire the presence of one whom you have professed to love and respect, I beg you will not hesitate to command the friendly services of your former pastor."

Easter services will be held in the new church at Library Hall, on Sunday next, and in the evening the Sunday school children will give a concert.

WOMAN vs. WOMAN.—Mrs. Phebe A. Hanaford is an able preacher in the Universalist denomination, who has been settled in New Jersey for the past three years. The church is nearly equally divided, 52 to 45, as to whether she shall be dismissed at the expiration of her current pastoral year. The division in feeling was a surprise to Mrs. Hanaford. It is said, and nothing in the proceedings of the church meeting already held contradicts the statement, that the sole reason for making the change, is, that the young women in the congregation prefer a male minister. Nothing would be easier than to display a cheap wit at the expense of the church; in some respects of it, the whole matter is one inviting ridicule; but it seems to us that there is a very serious side to it, as indicating an underlying difficulty in the way of the progress of woman. Is it not true that women prefer men to women clerks in shops; is it not true that a man past middle life finds it hard to obtain or retain a pulpit in competition with a youngster just out of the seminary, and unmarried? The woman question is destined to a vigorous agitation; there are equities connected with it which cannot be ignored; there are also certain considerations which are ignorantly or wilfully kept out of sight. The action against Mrs. Hanaford is suggestive, and it violates, as it now looks, a principle upon which woman's rights women ought certainly to be agreed: That everybody is entitled to do, in legitimate effort, that which by nature and education they are well qualified to do. The only objection to Mrs. Hanaford is that she is a woman, and the objection is only made by women.—*Providence Journal*.

Rev. Mrs. Hanaford's Case.

EDITOR OF THE EVENING JOURNAL:

Will you allow me a small space in your valuable paper, for a few remarks on the case of the Rev. Phoebe Hanaford, now engaging the attention of churchgoers in this and neighboring cities. I see, with surprise and regret, the action taken by some of the elderly spinsters and marriageable young ladies of the Universalist church, to compel the pastor, Mrs. Hanaford, the whilom idol of said church, to resign, possibly to enable a certain clique to offer the position to some stylish young clergyman in want of a wife. It is the fashion to prate of woman's rights, and here is a woman acknowledged to be well qualified in all respects to fill her place in the pulpit, a preacher who has made the church prosperous as it is, and draws crowds of people to hear and profit by her eloquence; yet this fact is forgotten or ignored, and every device that can be thought of is resorted to, to injure her feelings, and by the "friends of other days." She is a *woman*; has the tender heart, the refined feelings, the attributes of her sex. She possesses a friend in Miss Miles, whose worth is acknowledged by all; yet the pastor is required to dismiss this tried and trusted friend to gratify the capricious whims of a few jealous gossips who find fault where there is no fault. Whose business is it whom Mrs. Hanaford admits to her home or heart when such are pure and beyond reproach? Ministers are servants of God—servants of the people, too, they ought to be. The very humblest of servants are allowed to select their friends and companions. A minister be they male or female, does not tread a flowery path through life. They are always subject to criticism; a clergyman's wife is too dressy or not dressy enough, she is too young for a minister's wife, or she is a dowdy or slow. His house, his children, his servants are all under surveillance, the members of his church require many and great good qualities to make up the sum total of perfection. Just now a portion of Mrs. Hanaford's flock insists on using their prerogative, and say that she must send from her this life-long friend, because, forsooth, they do not like her, but it is the impression, as before stated, that a man preacher is preferred to reap what Mrs. Hanaford has sown—one who will visit the ladies frequently and make himself generally useful—and, perhaps, famous—as a certain eloquent divine has lately done—but at least let *all* be invited to join in the chorus, and, with loud voices, cry, "Let us have a man!"

Respectfully,

HANNAH.

MESSRS. EDITORS:—The accompanying communication relative to our fellow townswoman, Mrs. Hanaford, and the disturbance in the church over which she has been settled, I have received from one who is intimately acquainted with her, and who has, as I believe, a correct understanding of the case. Thinking it would be of special interest to many of your readers, I ask you to insert it in your columns. N. A. H.

For the Inquirer and Mirror.

MESSRS. EDITORS:—Permit me, through your columns, to say a few words in commendation of, and also to correct some mistakes which are prevalent in relation to our much esteemed friend and fellow townswoman, the Rev. P. A. Hanaford, who has so faithfully labored at her post of duty these many years in both public and private life. We believe her to be a true Christian, actuated by a high ideal of what life should be. We honor her that she perseveringly maintained her independence in retaining as her friend and companion, one who has been so zealously devoted to her personal interests and her public life for the past eight years; one who has cherished her as a sister, and has been a real safeguard to her, so that no breath of scandal could ever touch her. What true woman would respect Mrs. Hanaford had she, for the sake of re-election as Pastor of the Church over which she had been settled, dismissed, as some of her Parish desired, this faithful co-worker, who thus kindly and disinterestedly ministered to her necessities. We are sure that her Nantucket friends will respect her all the more, for scorning to do so dishonorable an act, and preserving her individuality as to discriminating for herself whom she will call to her side to lean upon as a staff and an adviser, showing by this need, that she has not lost the woman in the minister. Miss Miles, to whom I allude, is a staunch, talented woman, full of energy and executive ability; and I am sorry to say, it would seem that some of the sisters in the church have been jealous of these qualities which she possesses. It was *not* of Mrs. Hanaford that *any* of the congregation were jealous. She was a general favorite of both old and young. She was Pastor of the Universalist Church, *not* Methodist, as has been stated. She is *not now* President of "Soro-sis." We trust Mrs. Hanaford will weather the storm which is passing over her, and come out unscathed; for we are sure her heart is right, her motives pure. Hers is a moral force which has built and substantiated a noble character, and while disentangling herself from the network of opposing circumstances by which she has been surrounded in the prosecution of her labors, she has grown more vigorous under the training of right action, and with renewed courage, is, and will be, ever pressing forward to lofty attainments and new endeavors.

ONE OF MANY.

— *Argus* —
Secret of the Difficulty—A Conflict of Societies.

The secret of the dissension in the flock of the Church of the Good Sheriff, has been discovered, and it is funny. Miss Miles is the companion of Mrs. Hanaford, the pastor. They have lived together ever since the separation of Mrs. Hanaford from her husband. She is a lady of great activity and has taken a prominent part in the society matters of the Church of the Good Shepherd. For a time she was Superintendent of the Sabbath School, and was in a fair way to become an assistant or real pastor over the congregation, when it was discovered that there were other women in the church besides Miss Miles. They too were unmarried, and candidates with the fair Miss Miles for the favors of the flock. They were jealous of Miss Miles and began to criticise her conduct in the sewing circle. The gossip was so loud at the meetings of the Mite Society whether present or not Miss Miles heard all that was said, and one evening at a meeting of the Dorcas Club Miss Miles proposed to raise funds to buy a sewing machine for a destitute member of the Social Union. This was stoutly opposed by a member of the Organ Fund Association, and the Home Mission at its next meeting passed a resolution that all the sewing machines intended for the destitute of the parish should pass through its hands. Now the war opened in earnest. A committee from the Mite Society met at the house of the President of the Dorcas Club and, contrary to rules, sent a petition to the Organ Fund Association demanding that Miss Miles appear at the next meeting of the Home Mission and give all the particulars about the destitute family who were in want of a sewing machine. The petition, not having been consulted, opposed the petition from the Dorcas meeting, on the grounds that sufficient publicity to the proposed session had not been given. The whole matter for the time being culminated in a joint meeting of all the societies of the parish, where and when after a long and heated debate it was settled that sewing machines should only be furnished by the sanction of the Home Mission. But the sewing machine was bought from private donations, and this was the beginning of the end. The anti-sewing machine party at once demanded of Rev. Mrs. Hanaford that she dismiss Miss Miles from her household. Mrs. Hanaford neglected to comply with the terms of the demand, and hence the opposition to Mrs. Hanaford developed at the meeting night before last and reported in THE ARGUS yesterday.

Some time ago it became apparent that some trouble was brewing and the trustees sent a request to Mrs. Hanaford to meet them. She attended the meeting of the board and they then informed her that owing to the depressed condition of business it would become necessary to reduce the salary which the church was paying her. To this she made not the slightest objection, answering that the interests of the church were her interests and that she would leave the question of the salary in their hands. It was very evident that this was not the position she was expected to take, but that she would tender her resignation. The action of Wednesday night was not definite as it provided, after the word male had been stricken out of the resolution that a pastor should be engaged. Mrs. Hanaford's engagement was for three years and ends on the first of April. It is not likely that any action will be taken to force her from her position before that time, and from the tone of the leading members who discountenance the action of the late meeting, the changes are that the lady will continue in charge after that date. The report that she intended to hold services in some hall in this city is denied by her. She has not entertained such a thought, believing that the present troubles will not result as intended, but that the differences will all be amicably adjusted.

PERSONAL.

1877

Rev. Phebe A. Hanaford, who has just been dismissed from the pastorate of the Church of the Good Shepherd in Jersey City, was born on the island of Nantucket in 1829, and claims ancestry on her mother's side with Benjamin Franklin. In 1849 she married Dr. J. H. Hanaford, and assisted him in teaching, but in 1864 she became a Universalist, and this led to her separation from her husband, who is a Baptist. She filled several pulpits before she accepted the call to Jersey City in 1874. Besides her clerical labors, she was for three years editor of a Boston magazine, and has written several volumes. Her salary as pastor was \$2500 per annum. She is president of the Sorosis Club of New York, and a prominent women's rights worker. The New York Sun says that the reason for her dismissal is that the young women of the congregation have of late expressed a preference for a man for minister, and they have so worked on the susceptible feelings of their parents that several of the trustees determined on a change. The friends of the pastor declare that they will start a new church. It was reported by some of the opponents of Mrs. Hanaford that she was deposed, but that is not so. Her contract lasts until the 1st of April, 1877, and she cannot be denied the pulpit until then, or until her successor is appointed.

The New York papers of last week had several sensational articles, manufactured out of matters relating to Universalist affairs in and around the city. The trial of Rev. C. P. McCarthy, before the New York State Convention Committee of Discipline, and the trouble in Mrs. Hanaford's church, in Jersey City, were the occasion of the articles. Our readers may rest assured that the troubles in both cases lost nothing of significance in the reporter's account. It is very rarely that Universalists furnish acceptable ground for sensational articles in the secular press, and the fact, when it transpires, is generally made effective under the manipulation of the "Macaulays of the press." The result of the ecclesiastical trial will be made known in due season, and in the meantime Mrs. Hanaford remains pastor of the Jersey City parish.

WORLD: NEW YORK. S

MRS. HANAFORD'S CHURCH.

THE TROUBLE ANOTHER CASE OF OBJECTION TO THE "MINISTER'S WIFE."

"So far as I am personally concerned," said the Rev. Phoebe A. Hanaford yesterday to a WORLD reporter, "the trouble in the Church of the Good Shepherd is of very little consequence. What I deplore, and what I shall try to prevent by any means in my power—by any sacrifice of myself or my interests—is a separation of the church. More than half of the members have joined since I came here three years ago."

"What is this trouble, Mrs. Hanaford?"

"Well, that I can't tell you. I know, of course, but it is something rather of a domestic nature. It is said that a majority of the members would rather have a man to preach for them, but it is not that; there is no objection to me as a woman or to my preaching, I feel quite sure; but—well, as the real cause is not stated by the leaders of those who voted against me, I don't think that I ought to state it."

"How long is it since you first discovered an opposition to you?"

"I have not discovered that yet, but I knew nothing of the intention of the opposition till the other night. Perhaps had I known it, I might easily have secured a majority in my favor. There were many of my friends at the meeting who were members of the church, but who could not vote because they had not signed the parish roll, while there were some present who voted by virtue of having signed that roll who can hardly be considered members. Then, too, there were others of my friends who were qualified to vote who were absent from the meeting, but who certainly would have been there had they known of the intention of the leaders of the opposition. So, you see, had I known beforehand what was to occur I could easily have secured a majority if I had wished. I don't think I should have done so, however, for I have no wish to preach to a divided Church. If they could only all agree to let me go, and give an undivided support to whomsoever should succeed me, I should be perfectly willing to leave. I fear, however, that this cannot be, and I shall try to effect some compromise; for my friends to agree that I shall leave at a certain time, and for my other friends—for I believe they are all my friends—to agree that I shall stay till then, so that the Church shall not divide, but shall continue a unit; that I think will be the best plan. It has long been my earnest desire to visit Europe. I have worked very hard for many years; I have needed money more than I do now and have had to work; but now my children are married and I have no one but myself and could go abroad without sacrificing any interest. I am not dismissed, you know; my agreement with the Church was for three years, and it terminates on the 1st of April. The Church simply declines to re-engage me, that is all."

Deacon Garrit Hendrickson, a venerable, gray-haired gentleman, in answer to inquiries said: "Charges against Mrs. Hanaford! There are none; there can be none. There is not one in the Church but what is more than satisfied with her. Now, I have heard of charges, but they haven't been made openly, and if there are any against another person in Mrs. Hanaford's family, why, I say let them be made openly. There's difference in people; there's some that will speak nice and soft, and at the same time will stab you; but this lady, Miss Miles, aint one of that sort. She is a plain, outspoken lady. What she says one day she'll say another; if you want to know about her, you must go among the poor of this place, and there you'll hear nothing but good of her. Well, this meeting the other evening—of course, I don't mean that there was ballot-box stuffing, but there was something singular about it. First there were two tellers, and they were opposed to Mrs. Hanaford; that was objected to, and then one of the other side was appointed. Well, he took out three votes all folded together. 'How is this?' said he. Oh, they said, they had got together somehow in the box, and perhaps they did; but it was singular that all three of them should have been 'noes.'"

Here was a mystical allusion to some uncomprehended trouble, and further search was made. A member of the church, on condition that his name should not be used, said he would give the "true inwardness" of the whole matter. "I don't know as you are aware," said he, "but it is a fact in so many instances that it has passed into an axiom, that the 'minister's wife is never popular in her own parish.' Our minister, of course, has no wife, but the person who comes nearest in influence to the position usually held by the minister's wife is Miss Ellen E. Miles, who has for the past eight years served as companion and housekeeper to Mrs. Hanaford. She is a lady of great intelligence and of more than ordinary force of character, and she has been especially active and very successful in all church work. She is clerk of the church and assistant superintendent of the Sunday-School, of which David L. Holden, Chairman of the Board of Deacons, is the superintendent. He, however, is largely ornamental, and Miss Miles does all the work. This activity of Miss Miles has forced her into a leading position, which her intimate connection with the pastor enabled her to maintain easily against all the other would be leading women, and this did not fail to excite their jealousy against her. When some time ago she was chosen President of some woman's social organization, displeasing a lady of the church, this feeling, under that lady's skilful generalship, culminated into open opposition, and it was determined that Miss Miles should leave the parish. Some eight months ago some of the leading men of the church intimated to Mrs. Hanaford that if she wished a re-engagement she must dismiss Miss Miles. The latter lady heard of this, and sent the gentlemen a letter stating that she would 'step down and out' if they would publicly desire it; out that they dared not do, because Miss Miles, like all decided characters, has many strong friends as well as enemies. Mrs. Hanaford, in reply, respectfully set forth the many obligations she had been under to Miss Miles, and that, knowing nothing to her prejudice, she could not consent to discharge her, and hence the action of Wednesday evening; and that is all there is of it."

A lady, who may properly be called the leader of the opposition, said: "The reports of confusion and disorder at the meeting on Wednesday were much exaggerated; the meeting was, with one exception—when a man half intoxicated made a remark out of order—perfectly orderly. It is a mere business transaction. Mrs. Hanaford was engaged for three years; her time expires soon, and we do not desire to re-engage her. There is no objection to Mrs. Hanaford; could we keep her alone, there are not

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Preaching Christ.

EDITOR OF THE EVENING JOURNAL:

Hoping to correct an erroneous impression which may have been made in the minds of those who listened to a remark made in a sermon recently preached by Rev. Phebe A. Hanaford, at the Church of the Good Shepherd, which remark was repeated substantially to the very large audience assembled last evening to hear her closing sermon at that church, to the effect that complaints had been made "that she preached Christ too much," thereby conveying the thought that that was one of the causes of the recent division, I feel called upon, as an officer of the Universalist General Convention and as moderator of the First Jersey City parish, to say that no minister can obtain or hold the fellowship of denomination, who fails to preach Christ as the "Son of God and the Saviour of the World," and that neither the parish, the board of trustees, or the board of deacons, have ever authorized any person to enter such an unwarranted complaint. A clause in the constitution of the parish states that no person can be eligible as a candidate for the pastorate, who does not have, and continue to hold, the fellowship of the general convention, and the very brief but comprehensive "Confession of faith" spread in full view of every worshipper there, must serve as a constant reminder that they will hear, again and again, that "There is none other name under heaven given among men, whereby we must be saved", but the name of Jesus. When this parish fails in its duty in this regard, the New Jersey State Convention will claim and take possession of the church property as its own; but there is no immediate fear of a change in the title. The pulpit will continue to be supplied each Sabbath by able Christian Universalist preachers of the great truth of the final triumph of good over all evil, through the mediatorial reign of Christ, and in due time a pastor will be chosen. In the faith, and under the sign of the cross, we humbly hope to conquer.

DAVID L. HOLDEN, 19 Clifton place.
March 26, 1877.

THE VOICE OF THE PEOPLE.

Mrs. Hanaford's New Church.

To the Editor of the Argus :

DEAR SIR: In yesterday's edition of the ARGUS the statement was made that the opponents of Mrs. Hanaford had extended a call to the Rev. Mr. Smith of Hightstown. That the above named gentleman is a man of talent no one who has ever listened to his words of love and good will, will deny. But that he has several times filled the pulpit of this church is an entire mistake, since he has occupied the Jersey City pulpit but once, and that during the State Convention held here in September last, when he then preached the Occasional Sermon to the entire satisfaction of all who listened to him. That a call has been extended to Mr. Smith is also a mistake, since no parish meeting has been held in the Church of the Good Shepherd for the purpose of calling a new pastor. No call has been extended to Mrs. Hanaford to take charge of a 2d Universalist parish, since no organization for such a parish has yet been completed.

The names of the two gentlemen, Judges Hoffman and Quaife, as members of the new congregation have been used without authority. That a number of Mrs. Hanaford's opponents have absented themselves from service, is entirely a mistake, since they have been marked in their attendance, taking part in the services as usual, the house being crowded on Sabbath evening with friends as well as strangers.

E. E. MILES,

Clerk of the Church of the Good Shepherd.

y in New Jersey, and something
er a hundred regular pupils in the
Sunday-school. Rev. J. M. Getchell de-
livered a short address by request, and
the meeting was closed with the benedic-
tion, pronounced by Mrs. Hanaford.

Rev. E. C. Sweetser preached the com-
munion sermon in the afternoon, and
Rev. J. M. Pullman occupied the pulpit
in the evening.

* * *

REV. PHOEBE A. HANAFORD has been dismissed from the Universalist church of Jersey City heights by a vote of 46 to 42. She has been pastor of the church for two years, and during that time there has been much trouble between her and the congregation, though all of the latter recognised her ability and her intention to do good. A dispatch says the ladies wanted a male pastor. This means the old story, that ladies do not care to support each other, or perhaps that they are mostly given up to the old manners and customs which place men at the front even if women are better calculated to go there. We have not the details of the Jersey City trouble, but they will doubtless be curious reading when they are printed. The opponents of Mrs. Hanaford will not state their case frankly, of course, but the reader may peruse between the lines. Mrs. Hanaford is a widow, we believe, with one son. She may or may not be a young and pretty widow; but it is suggestive that the whole male part of the congregation are evidently satisfied with her. The dressing-gown is made for her in vain, however. The smoking-cap can never adorn that classic brow or be thrown negligently back on the protecting ear. Slippers she may wear, undoubtedly; but they may not be of the gorgeous kind, be-flowered and otherwise ornamented, and several sizes too large. There shall be no cigar-holders for this woman, and the matches she uses may have no legitimate receptacle. Neither can she befriend in the proper way the unmarried lady of uncertain years who is so close an attendant on many sermons and services; and the matron with the homely but excellent daughter will yearn for her in vain, or rather she may not soothe her soul with a proper ambition in behalf of her younger tenderness; she dare not yearn at all. At the evening gatherings there can be no silent but intense controversy as to who Phoebe Hanaford shall go home with. At the conclusion of the wedding ceremony she may give no heart melancholy ecstasy by kissing the bride; and we dare say she doesn't even kiss the groom. As a widow she can receive none of those touching evidences of sympathy which are visited upon the bereaved

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of the other sex. As a woman she can give in many cases no legitimate consolation to the bruised heart. As a widow and a woman she is too good a judge of the articles which go to make up a donation to have things pleasant—a pound of clothes-pins in her eyes is a pound of clothes-pins, only that and nothing more. "The ladies wanted a male pastor." The ladies make up two thirds of every congregation and have a right to their way. The ladies believe in Paul and not in your Phoebe Hanafords. Here is a fair experiment in behalf of women preachers, and it has been killed by the sex itself. At least there must be male preachers for women. Possibly the time will come when men will rise in behalf of a separate church and women preachers, but that is a long way off. At present and until further notice, good-bye to the Phœbes

NEW JERSEY.—D. L. Holden, Esq. in writing to the *Universalist* in regard to affairs in the Jersey City parish, says, "Rev. Phebe A. Hanaford, our pastor is doing a noble work here, and commands the respect and esteem not only of the entire parish, but of hosts outside of it. We have just prepared a certificate of membership of a very neat design, to be bound in book form, and furnished with a margin which is left in the book when the certificate is issued. The plate will be electrotyped and can easily be adapted to the wants of other Churches, if desired. We all feel rich in the blessings which have attended the inauguration of the Jersey City parish."

Threatened Harmony.

The hill people were somewhat surprised, this morning, by a current report that the leaders of the two factions of the Universalist Church were in friendly intercourse last evening, and that propositions were agreed to which will settle all differences. It is reported on good authority that Mrs. Hanaford is to receive all the money collected for the support of the so-called second church, and enough from the old Society to make the amount fifteen hundred dollars. All other liabilities incurred by the new Society are to be paid by the reunited church, and the new church movement dropped, a suitable pastor engaged and full friendly relations between all members of the old church resumed. This rumor is founded on statements made this morning by leading members of the mother church. The reporter can only state as a fact, that part which affirms that the most bitter opponents in either faction have come together, and the most friendly relations have been resumed between them.

WORDS OF FAREWELL.

Rev. Mrs. Hanaford's Closing Sermon.

Rev. Mrs. Hanaford preached her farewell sermon last evening, taking for her text the words of St. Paul to the Phillippians — "And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus." It was not until after selecting the text that she realized how nearly the subject touched on the condition of affairs in the church. She spoke of the dispute which had arisen in the church at Phillippi and of Paul's efforts to bring about reconciliation and peace. The race of Eudonia and Syntychia is not extinct and those who, like Paul, are desirous of peace can only watch and pray. The reward she looked for was in the performance of her duty. When unable to bring about a reconciliation it will be better to peacefully separate than to continue a quarrel. No peace was ever won by a sacrifice of principle. The only peace was an honorable one. In referring to the remark, made by some people of the parish not members of the church, that she preached Christ too much, Mrs. Hanaford said, "Though accused of preaching Christ too much, I trust that strength will be given me to do so as long as I live, and when I die, where ever I may be, I will have the precious name last upon my lips—the name which speaks of the compassion of our Father and the boundless love of God." She looked forward to a reconciliation through Christ Jesus, and when, before the last hymn, Mrs. Hanaford read her farewell words, there were many eyes dimmed with tears, the pastor herself being very sensibly affected. She said:

Before I close this service I wish to say that as my engagement with this parish does not close till the 1st of April, I beg that all who desire to call upon their pastor will understand that I shall be in town most of the present week and shall be glad to see my friends who may have desire to call. Having a clear conscience and feeling fully justified in the course which I have been obliged to pursue, I am only regretful that we cannot all see eye to eye. And I cheerfully bear testimony to the many acts of kindness received from those who have signified their unwillingness to receive the gospel longer from a woman, and concede to them their right of opinion while I cannot but be sorrowful over the sundering of pleasant ties and the cessation of the relations existing between pastor and people. In your hours of joy, I may not be present to rejoice with some of you who are here to night, but be assured that in times of sorrow you shall have my sympathy, and if ever there comes any great sadness to your homes and hearts, and you desire the presence of one whom you have professed to love and respect, I beg you will not hesitate to command the friendly services of your former pastor."

Easter services will be held in the new church at Library Hall, on Sunday next, and in the evening the Sunday school children will give a concert.

—The dissension in the First Universalist Church is now an established fact. The trustees have extended a call to a new pastor, and Mrs. Hanaford's supporters have taken the necessary steps to provide a new place of worship in which she can continue to minister to their spiritual wants. The young lady opponents of Mrs. Hanaford will scarcely find much hope or satisfaction in the fact that the gentleman to whom the call has been extended is already bound in matrimonial ties.

UNITARIAN.

The Unitarian Prayer Meeting was held in Bulfinch street church this morning, and the audience filled the body of the church. Rev. A. B. Fuller presided, and, after giving out an opening hymn, called upon Rev. Mr. Tilden, who offered a fervent prayer. Mr. Fuller spoke briefly and effectively. He said he had tried to think of something to say which should be a key note for the remarks which were to follow. But he could think of nothing but Jesus. That was the central idea—Jesus, as he lived, and as he was crucified for men. To those who believe in Him, He is precious.

The services at the Church of the Good Shepherd in

JERSEY CITY,

were conducted by Rev J. Smith Dodge, of Stamford. The morning subject was "The Risen Christ." Evening, "Repentance and Righteousness." Both discourses were delivered with Bro. Dodge's usual fervor, and were listened to by large and appreciative audiences. The Communion service followed the morning sermon, a goodly number remaining to enjoy the spiritual feast. Appropriate anthems were sung by the choir, and the pulpit and platform were tastefully adorned with flowers and growing plants.

1st Sunday after division
Church in

1877

SHE CONSIDERS HERSELF STILL IN CHARGE OF THE CHURCH.

The unexpected action of the members of First Universalist Church, in attempting to depose the Rev. Phebe A. Hanaford from the pastorate of the church, has created great surprise in church circles on the hill, and to no one was it more unexpected than to the lady herself. Although the motives which actuated the movement are the outgrowth of personal feelings of a nature not at all creditable to a church organization, Mrs. Hanaford has no word of reproach against those who instigated and carried through the resolution which was intended to effect a change. Some time ago the trustees informed her that owing to the depression of the it would be necessary to reduce the salary which she was drawing from the church. To this she made no objections, deeming it her duty to identify her own interests with those of the church over which she had charge, and she then told the Board that she would leave the matter entirely in their hands. The unfortunate aspect of the affair is the more deplored by Mrs. Hanaford for the reason that the church has been in a prosperous condition, and the society in harmony on all matters pertaining to the church government. The action is not final, as it only authorized the employment of a pastor to take charge of the church at the close of Mrs. Hanaford's engagement, which will be April 1st. In order to fill the position with some other person, it will be necessary for the trustees to hold a special meeting. The report that Mrs. Hanaford had signified her intention to engage a suitable place in which to hold services independent of the church, was at least premature. The lady has not given thought to such an idea, believing that sober second thought will result in a decision in her favor, as she has repeatedly received from the officers of the church the assurance that she had performed her duties well and to the entire satisfaction of the members. All reports that she has placed herself in a position antagonistic to the congregation, she emphatically denies, and the probabilities are that when the next meeting is held the matter will be adjusted in a manner satisfactory to all concerned, excepting of course the clique which is seeking her removal. The whole trouble is caused by the bickerings of a few female members and are unworthy of notice.

Inquirer and Mirror.

NANTUCKET.

SATURDAY, MARCH 3, 1877.

The N. Y. *Tribune* of Wednesday says that a denial of the reports that arrangements have been made for a new pastor in Mrs. Hanaford's church was published yesterday, claiming that matters may yet be arranged satisfactorily.

In its zeal for the cause of women, the Rochester Democrat says that if the Rev. William Smith dares to accept the call to supersede the Rev. Mrs. Phebe Hanaford in Jersey City, it (the Democrat) will evermore call him 'Bill,' and spell his name with the capital letters—thus, "rev. bill smith."

Wanted.....

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MRS. HANAFORD'S CHURCH.

CAUSES OF THE DISSENSIONS—DIFFERENT VERSIONS OF THE CONTROVERSY.

In order to obtain information in regard to the rumored division in the Universalist Church of the Good Shepherd, Jersey City, a TRIBUNE reporter recently called on the pastor, the Rev. Mrs. Phoebe A. Hanaford, and several prominent members of the church.

Mrs. Hanaford said there were two reasons for opposition to her in the church. One was that members desired a male pastor, the other that some persons were prejudiced against her companion, Miss Ellen Miles. This lady was the granddaughter of a Presbyterian clergyman, and in point of culture was unexcelled by any woman in the parish. Mrs. Hanaford had been educated among Quakers, and it was their theory that woman preachers should always have woman companions. As her daughter was not old enough for this office she had selected Miss Miles. Under Mrs. Hanaford's ministrations the church had increased threefold, and only the kindest feeling had existed. At the last parish meeting a committee was appointed to confer with Mrs. Hanaford. The two members of the committee called and stated that Miss Miles was disliked by them, and they wished her to leave the church. On the Tuesday following Mrs. Hanaford met by appointment Joseph Eager and D. L. Holden. Miss Miles sent a note stating that she would leave Mrs. Hanaford's home and the church if necessary for her reflection. The committee thereupon asked Mrs. Hanaford if she would enforce this offer, and promised her, in case she did so, the unanimous vote of the church. Mrs. Hanaford replied that she could not send Miss Miles

✓ Miles

The Church War.

Editor Payne's Sunday Press :

As stated in the daily *Argus* that no two of the parishioners of the First Universalist Church talk alike over the dissension which are rending the society, it seems appropriate to give stated causes of the trouble.

Rev. Mr. Thayer, the clergyman who organized this church as their first pastor, resigned his charge when the society became strong enough to go alone. The resignation came from a disagreement among the members and the church was without a pastor for a year—the pulpit being supplied by the boy students of Tuft's College. When they had borne the infliction as long as patience was a virtue, Rev. Mrs. Hanaford was called. On accepting she gave the deacons the number her family would consist of, and mentioned the fact distinctly that her husband could not accompany her. It was no matter, they did not wish to hire Mrs. Hanaford's husband. During the first year of her pastorate every one who came in contact with Mrs. Hanaford were carried by storm by her eloquence and enthusiasm, women and children as well as men. Miss Ellen E. Miles is the friend and companion to Mrs. Hanaford, and a member of her household, was chosen superintendent of the Sabbath School. This, it is alleged, is the root of the difficulty. The Universalists, as a denomination, pride themselves on their liberality and unchristian prejudices, and being foremost in the ranks of progress. There were a few in the church who thought the height of progression had been reached when a woman pastor was called, but that they should also be called upon to look up to a woman superintendent of the Sunday School was more than they bargained for. The discontent fermented some time before Miss Miles became aware of it. When she became convinced that the trouble could be healed in no other way, she resigned the position and Mr. Albert Edwards, a produce dealer in New York, was chosen in her stead. Still the matter was not settled and they made it a pretext for not re-engaging Mrs. Hanaford that they could not consistently do so as long as Miss Miles remained a member of her household. Mrs. Hanaford refuses to part with her.

Miss Miles is a woman about thirty-five, of more than average ability, and of considerable reputation in the literary world; of a strong sympathetic nature, and her ability to superintend a Sabbath School is judged by the love and reverence of the little folks who compose it. She, as friend, has assisted Mrs. Hanaford in caring for the sick and destitute of the parish, often relieving from her own purse their greatest needs. There is not one breath of suspicion or doubt directed against Mrs. Hanaford's character or reputation from friend or foe. The people who were at first enthusiastic over her, and who compose the monied aristocracy of the church, are now the ones bitterly opposed to again receiving her as their pastor. The poor, the plebians who have received the greatest good from her coming among them, are the ones now standing by her in her trouble.

17 "Rev. Phebe A. Hanaford, pastor of the Universalist society in Jersey City, New Jersey, has been requested by her parish to sever her relations with said parish. She will do so, and start a church of her own, carrying many of her old friends with her."

We notice the above, or the substance of it, is going the rounds of the papers. We suppose there is no question but the principal statements, which we regret exceedingly, are correct. The church of which Mrs. Hanaford is pastor, is called the Church of the Good Shepherd, and is located on Summit Avenue. It is the only Universalist place of worship in Jersey City. Sister Hanaford has been pastor of the society nearly three years. She was installed at the time of the meeting of the General Convention in New York city, three years ago next September, and we were present and aided in the services of installation. Mrs. Hanaford had many warm friends in the society and city, and hearing of no opposition to her, we had supposed that all was harmony and success in her parish.

From the account in the *New York Sun*, it seems that no one objected to her because of her lack of ability, or because they did not like her as a preacher, but the request was made because a majority desired a man for their minister. The meeting at which this decision was arrived at, was held on Wednesday evening of last week, and from the accounts we get, was a very stormy one. A resolution was introduced, instructing the trustees to procure a male preacher the first of April next. A motion was made to amend by striking out the word "male," but it was lost, 45 to 42. The resolution was then passed. A motion was also made to reduce the salary of the pastor to \$1,500, but it was lost 45 to 42.

The business of the meeting was attended with much confusion, and many unkind and unchristian remarks were indulged in. One brother said that the resolution offered, to the effect that the trustees engage a "male minister," was an insult to every woman belonging to the congregation. How it could be an "insult" he did not explain. We repeat, we regret exceedingly what has thus transpired. Some of the best men and women in our denomination belong to that society. They are in possession of a pretty place of worship; their congregations have been quite large, and their Sabbath-school also large and prosperous; but we fear that the further usefulness of the society, if not its very existence, is jeopardized by what has transpired. Surely a division will prove its destruction. Mrs. Hanaford can ill afford to persist in such a course, and what our denomination has already witnessed in Bridgeport. What all clergymen—whether men or women—should do when such a division is likely to occur, or even when a large minority is desirous of a change of pastors, is to resign, without waiting for any quarrel or any such division. This is dignified; it shows a proper spirit, and is certain to result in the good of all concerned, especially in that of the minister.

The field for Christian labor is large. "Go ye into all the world and preach the Gospel to every creature." Surely here is room extensive enough for all the true ministers of Christ, without the necessity of friction. Sister Hanaford should endeavor to realize that there is plenty of work for all our ministers to do outside of Jersey City, who love peace, and the humble, gentle, forgiving spirit of Christ! We do not see how others, no matter what professions,—or whether men or women,—can find permanent work or make themselves useful anywhere. All of which is offered with the kindest feelings, and best wishes for Sister Hanaford and her society and all interested.

THE ARGUS

FORMERLY

THE AMERICAN STANDARD.

MRS. HANAFORD writes us, that a paragraph

copied from the *Woman's Journal*, reporting her as saying certain things of the parish she has just left, was incorrect. The correction should be made through the *Journal*, where none has appeared. We, however, gladly receive the denial.

Some time ago it became apparent that some trouble was brewing and the trustees sent a request to Mrs. Hanaford to meet them. She attended the meeting of the board and they then informed her that owing to the depressed condition of business it would become necessary to reduce the salary which the church was paying her. To this she made not the slightest objection, answering that the interests of the church were her interests and that she would leave the question of the salary in their hands. It was very evident that this was not the position she was expected to take, but that she would tender her resignation. The action of Wednesday night was not definite as it provided, after the word male had been stricken out of the resolution that a pastor should be engaged. Mrs. Hanaford's engagement was for three years and ends on the first of April. It is not likely that any action will be taken to force her from her position before that time, and from the tone of the leading members who discountenance the action of the late meeting, the chances are that the lady will continue in charge after that date. The report that she intended to hold services in some hall in this city is denied by her. She has not entertained such a thought, believing that the present troubles will not result as intended, but that the differences will all be amicably adjusted.

TELEGRAM.

NEW YORK, FRIDAY, FEB. 2, 1877.

The Rev. Phebe Hanaford has been bulldozed by her congregation in Jersey City.

The government is seriously contemplated.

could be addressed to THE

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Mrs. Hanaford Deposed.

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—Rev. Phoebe Haunaford has been removed from the pastorate of the First Universalist Church of Jersey City, the members having voted in favor of employing a male pastor. She will start a church of her own. Quite a number of the late church are going with her.

W. A. L. H.
Pres.

A Boston merchant not long since

Mrs. Hanaford Deposed.

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EVENING JOURNAL

FRIDAY, FEBRUARY 2, 1877.

MRS. HANAFORD'S TROUBLES.

SHE CONSIDERS HERSELF STILL IN CHARGE OF THE CHURCH.

The unexpected action of the members of First Universalist Church, in attempting to depose the Rev. Phebe A. Hanaford from the pastorate of the church, has created great surprise in church circles on the hill, and to no one was it more unexpected than to the lady herself. Although the motives which actuated the movement are the outgrowth of personal feelings of a nature not at all creditable to a church organization, Mrs. Hanaford has no word of reproach against those who instigated and carried through the resolution which was intended to effect a change. Some time ago the trustees informed her that owing to the depression of the it would be necessary to reduce the salary which she was drawing from the church. To this she made no objections, deeming it her duty to identify her own interests with those of the church over which she had charge, and she then told the Board that she would leave the matter entirely in their hands. The unfortunate aspect of the affair is the more deplored by Mrs. Hanaford for the reason that the church has been in a prosperous condition, and the society in harmony on all matters pertaining to the church government. The action is not final, as it only authorized the employment of a pastor to take charge of the church at the close of Mrs. Hanaford's engagement, which will be April 1st. In order to fill the position with some other person, it will be necessary for the trustees to hold a special meeting. The report that Mrs. Hanaford had signified her intention to engage a suitable place in which to hold services independent of the church, was at least premature. The lady has not given thought to such an idea, believing that sober second thought will result in a decision in her favor, as she has repeatedly received from the officers of the church the assurance that she had performed her duties well and to the entire satisfaction of the members. All reports that she has placed herself in a position antagonistic to the congregation, she emphatically denies, and the probabilities are that when the next meeting is held the matter will be adjusted in a manner satisfactory to all concerned, excepting of course the clique which is seeking her removal. The whole trouble is caused by the bickerings of a few female members and are unworthy of notice.

CHRISTIANS FALLING OUT.

REV. PHEBE HANAFORD DEPOSED FROM THE
FIRST UNIVERSALIST CHURCH.

On Wednesday evening last a parish meeting was held in the First Universalist Church, of this city, and a vote of 42 to 45 dissolved the pastoral relations between Rev. Phebe A. Hanaford and the society. The meeting was as interesting as a party of a hundred or so dissenting christians can make, and if told, true to nature it would certainly cause many christian readers of the SUNDAY PRESS to laugh. That would not be proper, and we will therefore dismiss the meeting with the announcement that Mrs. Hanaford was discharged from the pulpit, the dissolution to take effect on the first of April next.

The cause is of a more sedate nature and, if the face be properly fixed, can be read without even a smile. Therefore we venture to tell it. One evening in the early part of June almost one year ago—alas, how swiftly the time does fleet—the Dorcas Club held a meeting at the house of Mrs. Merryfield, on Magnolia avenue. It was a beautiful night of the early moon, but alas! alas!! It was the regular meeting of the Club and nearly all the Dorcasses were in their seats. The President, Miss Henrietta Blue, after calling the meeting to order, said that a serious charge had been made to her against a member then absent.

"Who, who, who, who, who, Woo-hoo," came from the Dorcasses in rapid succession.

"I am bound by the honor of a woman not to tell. It is enough for me to say that the charges are grave, very, very grave. A member of this honored Club has been discreet, very discreet—yes, very discreet indeed."

"Oh, horrid!" broke in Mrs. Hamilton Parrot.

"Perfectly awful," ejaculated Miss Minervia Bue.

"Yes, very discreet," continued the President.

"Without consulting either the Home Mission, the Mite Society, the Sewing Circle or even obtaining permission from the Dorcas Club, she has gone and bought a sewing machine."

"I move," "I suggest," "I rise to make a motion." "The floor is mine," shouted Mrs. Merryfield, and her stentorian notes silenced a half dozen other Dorcasses who were also to their feet and attempting to address the chair.

"Mrs. Merryfield has the floor," decided the President.

"Yes, and I mean to keep it until the end. I—I know to whom your ladyship refers. It is ME who knows who bought the sewing machine, and I demand that an investigating committee be appointed and that they go to the very bottom of this whole affair."

The motion was carried unanimously and a committee appointed. They investigated and found cause for the dismissal of the purchaser from the honored club of St. Dorcas. But the purchaser, believing herself to be right, refused to be dismissed. Rev. Mrs. Hanaford was appealed to, but the Good Shepherd failed to sanction the dismissal of the Dorcas sister of sewing machine renown, and hence the dismissal of Mrs. Hanaford and the division of the flock of the Good Shepherd. Moral—Little Jack Horner, he sat in a corner eating a piece of quismas pie. He thrust in his thumb and said, "you blue boy over there cum blow your horn."

NEW YORK, February 21, 1877.

MESSRS. EDITORS:—Knowing as I do from personal experience, the interest which Nantucket people feel in the good names of we exiles, who are doing our work to the best of our ability, I venture to add just a word or two to what you have already published concerning the trouble in the First Universalist Church in Jersey City. The novelty of a lady pastor has been such, that the newspapers in this vicinity have frequently noticed Mrs. Hanaford's ministrations, and have had occasional extracts from her sermons. Since the recent action of the parish a good deal has been published that was both unfair and unjust, while some have ridiculed the matter, on the ground of the unfitness of woman to do ministerial work.

The sum and substance of the whole opposition appears to be the nonsensical idea that is now fast becoming obsolete in the cities and large towns, which claims a right for every church having a minister, to have contributed the services of his family as well, and at the same time to enjoy perfect freedom of criticism of the fitness of members of his household for their duties. In this case, a valued member of Mrs. Hanaford's family is disvalued by some of the church, and so is made the target of attack. That the people are well satisfied with Mrs. Hanaford, is apparent, from the fact that one of the opposition declared their minister had performed all and more than they had a right to expect of her, and if she would discharge the objectionable "minister's wife," she would have a unanimous invitation to remain longer in the pastorate. The offending person is Miss Ellen E. Miles, a lady of great executive ability, added to which, she is an intelligent and zealous worker in the Lord's service.

A person of such decided character is always sure to take the lead and achieve success in matters where she has an interest, and it is an unfortunate fact that there are in that congregation, those who are jealous of such ability, and forgetting the humility of the Master whom they profess to love, are in the mood to object, and eventually to dislike.

Miss Miles has, by her unselfish devotion, built up the Sunday School. She has gone down to the canal boats lying near by for the children; into the houses of the poor; stood by the bedsides of the sick and dying, and with no fear of contagion, has always been ready to answer any call for services, such as only the gentle hand of woman can render, until she has endeared herself to the common people to such an extent, that even the children cling to her with the unflinching instinct of childhood's confidence in a true friend. Miss Miles has also been an invaluable assistant in Mrs. Hanaford's family, and a judicious adviser in household affairs. When the opposition to her developed itself, she promptly sent a note to the chief officer of the parish, offering to withdraw both from the church and from Mrs. Hanaford's family, if it was desired; and Mrs. Hanaford as promptly decided, that she had a perfect right (and would exercise that right) to keep in her family, whom she pleased, so long as the character of the person was unimpeachable, for which decision she deserves credit. By the constitution of the organization, the parish and church are separate bodies. The parish is composed of such persons as have signed the "roll," as the articles of agreement are called, and no one can vote in parish matters but the signers of the roll. As the parish elects the minister, and a member of the parish need not necessarily be a member of the church, the voting strength is susceptible of unfair addition, if either of the officials chooses to act dishonorably. In the present instance, some of the larger subscribers to church expenses were not allowed to vote, simply because they were not signers of the parish roll, the existence of which they were in ignorance of, and in some cases, the parties were members of the church in good and regular standing. By the arbitrary enforcement of the rule referred to, quite a number of Mrs. Hanaford's staunchest supporters were not allowed to vote, or else the result would have been quite different. Leaving out of the question therefore the matter of woman in the pulpit, which really has but little to do with it, I am sure your readers will sympathize with Mrs. Hanaford in the unjust treatment she has received, and will be glad to know that in nothing can a syllable be uttered to her discredit; and that Nantucket may still take pride in her success. Her friends in the church, really the majority, are urging her to go with them, and form a new organization, promising her a new chapel at once; but she has not decided what to do, except that she will vacate the pulpit of the First Church when her term of service expires in March. Very truly,

W. F. B.

...Hendrickson, a venerable, grey-haired gentleman, in answer to the queries, said: "Charges against Mrs. Hanaford! There are none; there can be none. There is not one in the church but what is more than satisfied with her. Now, I have heard of charges, but they haven't been made openly, and if there are any against another person in Mrs. Hanaford's family, why, I say let them be made openly. There is difference in people; there's some that will speak nice and soft, and at the same time will stab you; but this lady, Miss Miles, ain't one of that sort. She is a plain, out-spoken lady. What she says one day she'll say another; if you want to know about her, you must go among the poor of this place, and there you'll hear nothing but good of her. Well, this meeting the other evening—of course, I don't mean that there was ballot-box stuffing, but there was something singular about it. First, there were two tellers, and they were opposed to Mrs. Hanaford; that was objected to, and then one of the other side was appointed. Well, he took out three votes all folded together. 'How is this?' said he. Oh, they said, they had got together somehow in the box, and perhaps they did; but it was singular that all three of them should have been 'noes.'"

Here was a mystical allusion to some uncomprehended trouble, and further search was made. A member of the church, on condition that his name should not be used, said he would give the "true inwardness" of the whole matter. "I don't know as you are aware," said he, "but it is a fact in so many instances that it has passed into an axiom, that the 'minister's wife is never popular in her own parish.' Our minister, of course, has no wife, but the person who comes nearest in influence to the position usually held by the minister's wife, is Miss Ellen E. Miles, who has for the past eight years served as companion and housekeeper to Mrs. Hanaford. She is a lady of great intelligence and of more than ordinary force of character, and she has been especially active and very successful in all church work. She is clerk of the church and assistant superintendent of the Sunday School, of which David L. Holden, chairman of the Board of Deacons, is the superintendent. He, however, is largely ornamental, and Miss Miles does all the work. This activity of Miss Miles has forced her into a leading position, which her intimate connection with the pastor enabled her to maintain easily against all the would-be leading women, and this did not fail to excite their jealousy against her. When some time ago she was chosen president of some woman's social organization, displeasing a lady of the church, this feeling, under that lady's skilful generalship, culminated into open opposition, and it was determined that Miss Miles should leave the parish. Some eight months ago some of the leading men of the church intimated to Mrs. Hanaford that if she wished a re-engagement, she must dismiss Miss Miles. The latter lady heard of this, and sent the gentlemen a letter stating that she would 'step down and out, if they would publicly desire it;' but that they dared not do, because Miss Miles, like all decided characters, has many strong friends as well as enemies. Mrs. Hanaford, in reply, respectfully set forth the many obligations she had been under to Miss Miles, and that, knowing nothing to her prejudice, she could not consent to discharge her, and hence the action of Wednesday evening; and that is all there is of it."—*New Haven Union*.

JEALOUS OF A FEMALE PREACHER.—Trouble has overtaken the First Universalist Church in Jersey City, a church which seemed to be progressing and has more than doubled its membership since the advent of Mrs. Phebe A. Hanaford to the pastorate. Mrs. Hanaford became pastor of the church in 1874, when she was engaged for three years. She has been unremitting in her efforts to increase the membership, and her labors have been crowned with success. Recently some of the female members have, it is said, become jealous of her, and a strong feeling of opposition has been developed, which culminated Wednesday night in an effort to depose her. The members held a meeting at which the proceedings were stormy. A resolution was presented instructing the Trustees to secure a male pastor to take charge of the church from the first of April next. The utmost excitement followed the reading of the resolution. This resolution was adopted by a vote of 45 to 42, during a very disorderly scene, amid cries of "They want to hire Glendenning!" After a number of spirited speeches another resolution was offered to dispose of the Rev. Phebe A. Hanaford. A vigorous canvass was made, but the vote remained the same, and the congregation dismissed their pastor. The defeated party were loud in denouncing the job, and threaten to bolt from the church and organize a new one. They allege that the old maids and some of the young ones want a man to

Palladium and the pitiable grand-
mother Mary Gray, resurrected and dragged
before the public to confess their heathen pro-
clivities, wherein they are made to admit, un-
wittingly, where rests the responsibility of the
reprehensible "pauper burial," and the correct-
ness of Mrs. Hanaford's statement in her first
note of inquiry in The Courier, over which the
knowing editor of The Palladium has vented his
spleen and petty personal abuse of a most wor-
thy lady and gospel minister, leaving her, evi-
dently, "master of the situation."

As "there is no accounting for tastes," we
will leave the editor and "grand-parents" to be
buried like the animals if they choose, but shall
doubt if one-tenth even of the people of New
Haven would admire their tastes or wish to pat-
tern from their example, unless, as in the case
before us, they give deposition to the same over
their own signature. Meanwhile let agitations
come, if come they must, by gospel teachings
and acts of humanity to our race.

As old ocean is kept pure, not alone by its
saltness, but by continual agitation, by tides and
winds; the atmosphere purified by lightning and
thunder storms and violent winds; the purest
gold of our El Dorado brought to the surface
by terrible earthquakes and volcanoes; the glit-
tering diamond brought to light by repeated ag-
itations and washings; so in the moral, reli-
gious and scientific world, agitation, inquiry, and
the diamond thoughts and golden opinions of
immortal minds have been brought out by agita-
tion, opposition and persecution. By this latter
the church has preserved its life and growth;
for persecution begets proselytes to any faith.

So Mrs. Hanaford may take courage, having
also the consolation of the Master's assurance:
"Blessed are ye when men shall revile you, and
say all manner of evil against you, falsely, for
my sake."

L. F. J.

MRS. HANAFORD'S CHURCH.

CAUSES OF THE DISSENSIONS—DIFFERENT VERSIONS OF THE CONTROVERSY.

In order to obtain information in regard to the rumored division in the Universalist Church of the Good Shepherd, Jersey City, a TRIBUNE reporter recently called on the pastor, the Rev. Mrs. Phoebe A. Hanaford, and several prominent members of the church.

Mrs. Hanaford said there were two reasons for opposition to her in the church. One was that members desired a male pastor, the other that some persons were prejudiced against her companion, Miss Ellen Miles. This lady was the granddaughter of a Presbyterian clergyman, and in point of culture was unexcelled by any woman in the parish. Mrs. Hanaford had been educated among Quakers, and it was their theory that woman preachers should always have woman companions. As her daughter was not old enough for this office she had selected Miss Miles. Under Mrs. Hanaford's ministrations the church had increased threefold, and only the kindest feeling had existed. At the last parish meeting a committee was appointed to confer with Mrs. Hanaford. The two members of the committee called and stated that Miss Miles was disliked by them, and they wished her to leave the church. On the Tuesday following Mrs. Hanaford met by appointment Joseph Eager and D. L. Holden. Miss Miles sent a note stating that she would leave Mrs. Hanaford's home and the church if necessary for her reelection. The committee thereupon asked Mrs. Hanaford if she would enforce this offer, and promised her, in case she did so, the unanimous vote of the church. Mrs. Hanaford replied that she could not send Miss Miles

Preaching Christ.

EDITOR OF THE EVENING JOURNAL:

Permit me to say, in response to the article under the head of "Preaching Christ," published last evening, that the complaint in regard to preaching Christ too much, which I have mentioned publicly, was made to me through a trustee, not as his own complaint, but as the complaint of one who is a member of the first parish, and it has also been made to me, personally, by others connected with the parish. No member of the church has made such complaint, and no true Universalist will do so, for, as Mr. Holden truly says, "no minister can obtain or hold the fellowship of our denomination who fails to preach Christ as the Son of God and the Savior of the world." I hardly think that any who has listened to the sermons preached in the Church of the Good Shepherd, by Rev. A. A. Thayer, Rev. Moses Ballou and Rev. I. M. Atwood, as well as by myself and others can have received the impression that Universalists do not believe in Christ. As an officer of the New Jersey State Convention, and a member ex-officio of the Universalist General Convention, I feel called upon, like Bro. Holden, to correct such an impression, and would have corrected it at the time, had I supposed it was made.

It is true, as Mr. Holden states, that "neither the parish, the board of trustees, or the board of deacons ever authorized any person to enter such an unwarranted complaint," but neither did any of these authorize any person to enter any complaint, nevertheless complaints were made by individuals speaking for themselves and sometimes for others, and among them was that most singular and improper complaint to make against a minister of the Gospel, which I mentioned. I have no doubt the Universalist preachers who shall hereafter speak in the little church on Ivy Place will preach Christ, and I am very sure Rev. Mr. Dodge, who is spoken of in the the JOURNAL as the preacher for next Sunday, will do so, as he is one of the best preachers in our denomination. I hope, also, in Library Hall, myself to preach "The great truth of the final triumph of good over all evil, through the mediatorial reign of Christ." The Second Universalist Church, as well as the First, cherishes the faith of the cross, and its motto is also "*In hoc signo vinces!*" Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

PHEBE A. HANAFORD, 750 Grand st.

March 26, 1877.

MRS. HANAFORD'S HEAD.

Not very long ago a congregation in Jersey City, to which Rev. Mrs. HANAFORD supplied the presumably sincere milk of the Universalist variety of gospel, voted to relieve her from further pastoral functions. The cause of this action is variously stated. Some assert that the ladies of the congregation felt that a young unmarried male minister was what their respective souls really required. Others claim that the young men having grown tired of working slippers and embroidering Balmoral skirts for their beloved Pastor, and of having them coldly returned by the Pastor's husband, were ready to see her pulpit filled by an able-bodied man who could pound the cushion in an effective way. Still others assert that Mrs. HANAFORD's sermons did not possess that degree of culture which could alone have rendered them satisfactory to the average Jerseyman, and that she did not give her flock their full money's worth in Greek and Latin quotations, and in remarks on EZEKIEL'S wheels. Whatever the cause of dissatisfaction may have been, it is conceded that the majority of the congregation did not desire to retain the services of Mrs. HANAFORD, and she was thereupon notified of the fact.

In like circumstances, a male minister would have gone to visit his wife's relations, and after a comfortable vacation would have tried to secure a new place. Mrs. HANAFORD preferred to take another course. She rallied around her those of the congregation who remained faithful to her, and took measures to secure a new meeting-house, and to begin a lively competition with the older establishment. In order to succeed it was extremely desirable that she should convince the Jersey City public of her exceptional fitness for the ministry. She therefore engaged an eminent phrenologist, who publicly examined her head at a congregational meeting held a few nights since, and demonstrated that she possesses all the qualities and accomplishments of an ideal Universalist minister.

According to this eminent phrenologist Mrs. HANAFORD's bump of veneration was simply enormous. It was diffused all over the top of her head, and by careful triangulation, its extreme height was proved to be greater than that of any living male minister's veneration. Her bump of sermon writing was also unusually large, and the bump in which is located the faculty of social tea-drinking was quite as large as her most exacting critics could desire. There is no organ more indispensable to a successful minister than that of sitting in a graceful position during the singing of hymns by the choir. This organ, which, according to phrenologists, is situated just above the left ear, was found to be very prominent in Mrs. HANAFORD, while the organ of handkerchief-waving was even larger than the corresponding organ in Mr. TALMAGE. Finally, the phrenologist pointed out that the entire class of undesirable bumps, which is nearly always represented to a greater or less extent in all masculine heads, was replaced in Mrs. HANAFORD's head by a corresponding quantity of well-defined depressions. If that lady should desire to despise a meddlesome deacon, she would be utterly unable to do so, inasmuch as in the place of the bump of despising deacons she has a hollow of nearly three-eighths of an inch in depth; and in like manner a depression almost as deep renders it impossible for her to feel anger when undergoing a donation party, each participant in which brings her a bushel of beans. Thus Mrs. HANAFORD's unique fitness for the ministry was triumphantly demonstrated, and the audience, after listening to a comic song from a person who was at first supposed to be Mr. TALMAGE, but whose legs were manifestly inferior in culture to those of the Brooklyn athlete, went home more satisfied than ever with their fair Pastor.

Of course, it may be suggested that the phrenologist could not, in the nature of the case, obtain free access to all of Mrs. HANAFORD's bumps, and that hence he must have guessed at the altitude of some of them. Now, it is true that the bumps which are situated beneath a lady's back hair are ordinarily inaccessible, but may not Mrs. HANAFORD have taken off her back hair in order to render the phrenologist's examination easy and complete? It may also be hinted by malicious persons that nothing is easier for an experienced woman than to increase the apparent size of her bumps by judicious padding, and that there is no conclusive evidence that the enormous bump of veneration which so astonished the phrenologist was not to a great extent artificial. In answer to these unworthy insinuations it is sufficient to say that they have no evidence whatever to support them. It is just possible that Mrs. HANA-

FORD may have temporarily improved the state of her bumps with a tack-hammer or a rolling-pin, but that the phrenologist was not deceived by artificially padded bumps must be conceded, unless we are ready to make the wild assumption that an eminent phrenologist is incapable of distinguishing between genuine organs, and organs consisting of cotton and springs.

The value of this public examination of the outside of Mrs. HANAFORD'S head consists in the easy and certain method which it affords of testing the qualifications of candidates for the ministry. Hitherto the contents of the interior of an individual's head have been considered important. Hereafter the inequalities of the surface of his head will alone be considered worthy of notice. Eminent phrenologists will take the place of bishops and presbyteries, and instead of studying Greek, Hebrew, and theology, the ministerial candidate will develop his best bumps, and trust to them for achieving success in his profession.

There is considerable doubt whether woman in the capacity of pulpit expounder is destined to prove much of a success. But if they were all as gamey as the one who has lately had a tussle with her parishoners they would vanquish all obstacles. A short time ago a congregation in Jersey city to whom Rev. Mrs. Hanaford had been supplying the sincere milk of the Univessalist gospel voted to relieve her from further pastoral functions. She demanded the reasons of her dismissal, but scarcely any could be given beyond general dissatisfaction. Some asserted that the younger ladies of the congregation felt that a young unmarried male expounder of the Word was what their souls needed. Some of the younger men complained that they had grown tired of working slippers and embroidering bal-moral skirts for their beloved Pastor, and having them coldly returned by the Pastor's husband. The more attentive hearers complained that her sermons had too much of a feminine gauge to them, and they wanted an expounder who could pound the pulpit cushions in a true masculine way. Instead of accepting her dismissal with due meekness, she gave her deacons a piece of her mind, and rallying around her those of the congregation who remained faithful to her began a competition with the older establishment. And her fitness for her calling being thus publicly challenged, she determined to convince the Jersey city public of her eminent qualifications. She accordingly gave out an appointment for a public meeting at which she proposed to have her head examined by an eminent phrenologist. The test was in the highest degree favorable. Her bump of veneration was pronounced enormous, and her bump of sermon writing was also found unusually large. In short the phrenologist pointed out that all the desirable bumps for a successful minister were very fully developed, while, on the other hand, there was a remarkable absence of the undesirable ones. He showed, for instance, that it would be impossible for her to feel any emotions of anger or revenge, even when undergoing a donation party where each one should bring nothing but beans. So conclusively was her fitness for the clerical calling shown, that she is now on the high wave of popularity with a fast growing church and congregation, and completely outrivaling the older establishment.

Mrs. Hanaford's Bumps.

The *Herald* has the following: The long promised phrenological examination of the Rev. Phoebe A. Hanaford's head was made in the new church hall, Jersey City, on Monday night. It will be remembered that a few weeks ago the congregation of the Church of the Good Shepherd voted, by a small majority, to dispense with the services of Mrs. Hanaford who is the pastor. Her adherents procured the services of Professor Graham, the phrenologist, who made the examination before a large audience. He told the audience that she had two and three-fourth inches of brain giving her great powers to reason on any subject in which she might take an interest. As a preacher she possessed all the mental, moral and spiritual powers that made her an excellent occupant of the pulpit. Her courage was such as to enable her to stand up with firmness in defense of the truth and opposition to wrong. She was honest in a high degree, and could not be a bigot. If the pulpits of Europe and America were filled with women like Mrs. Hanaford the world wou'd be much better. She was a good, true, noble, grand lady of great mental power, and eminently fitted to preach the Gospel. The bump of veneration was largely developed. Several of her opponents in the congregation who heard the Professor, expressed regret at the action they had taken. Had they heard the Professor's opinion before they took a vote, they wou'd have acted differently. One lady, who had been loud in her opposition to Mrs. Hanaford, remarked to those sitting near her:

"We're agoin' to hurt our church, for she's so smart she'll take the biggest part of our church away."

The *Herald* thinks there will be a reaction in her favor.

AN OLD METHOD of ascertaining character and capabilities was applied yesterday in the case of the Rev. Phœbe Hanaford, and if the satisfaction rendered was as great as reported we may yet see the civil service reformed by a hitherto unemployed agency. The President of the United States, instead of crazing his brain over the comparative value of the recommendations of rivals for any desirable office, need only tap his bell for his private phrenologist and straightway the best man will be designated. If all postmasters and collectors have phrenologists assigned to them for duty the unscrupulous will know better than to apply for positions. Slate makers in local politics will find the same plan useful; for, in spite of their experience, they do not always nominate as incompetent and dishonest men as a careful phrenological researcher might discover. In New York, however, the system would be doomed to failure; for the club of the policeman, like the rain from heaven, falls upon the just and the unjust and creates cranial protuberances which would drive any conscientious phrenologist to the lunatic asylum.

Mrs. Phœbe Hanaford says the time is coming when Christians can be told by the size of their heads.

A swell who stuttered horribly

EVENING JOURNAL

SATURDAY, MARCH 24, 1877.

Z. K. PANGBORN, Editor

—Rev. Mrs. Phebe A. Hanaford was not present on the occasion of Prof. Graham's lecture, when he gave his phrenological description of that lady's head. His statements were based on observations previously made. The Prof. says he does not require the presence of his subjects, in order to give his craniological diagnoses. Mrs. Hanaford has just returned to the city from a trip to Northern New York, and will to-morrow preach her closing sermons in the Church of the Good Shepherd.

—The amateurs who so successfully presented "Meg's Diversion" to the Bergen public a few evenings since, are now rehearsing the comedy of "Still Waters Run Deep," which will soon go on the Bergen boards.

—The Second Universalist Church, in Library Hall building was made ready for the new Society yesterday. It will seat 300, has a fine light, and, in all respects, will be one of the pleasantest places of worship in the city.

—If the intantion of organizing a new Universalist church, with Rev. Mrs. Hanaford as pastor, is carried out, would it not be appropriate, inasmuch as her present church is called the Church of the Good Shepherd, to designate the new one as the Church of the Good Shepherdess?

Mrs. Hanaford's Head Again.

At the close of Mr. Turner's lecture in New Church Hall last night, Professor Graham took the stand and gave the audience a phrenological description of the man who wrote the editorial in the *New York Times* in reference to the Professor's scientific analysis of the head of Mrs. Hanaford as taken from the report in the *EVENING JOURNAL*. He had seen him in the editorial rooms of the *Times*. He was one of the editors and his head was flat on the top. He had a sanguine temperament, and could not be believed or trusted. The Professor told the character of all the men who made fun of his exposition of Mrs. Hanaford's head. None of them knew aught about phrenology, and they couldn't be trusted. Notwithstanding all the fun made by the papers, Mrs. Hanaford was all right, and would survive each and every one of these cowardly attacks.